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OR THE  
GREEK LANGUAGE OF THE PRESENT DAY

BY  
**D. ZOMPOLIDES, PH. D.**  
EXAMINER, CIVIL SERVICE COMMISSIONERS.

PART I.  
ELEMENTARY METHOD.

Quidquid praecipies, esto brevis.  
(Horat. Epist. II. 3. v. 335.)



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TO  
HIS INTELLIGENT LITTLE DAUGHTER  
ΕΛΕΝΗ, ΙΩΑΝΝΑ, ΔΙΟΤΙΜΑ,  
FOR  
HER OBEDIENCE AND DILIGENCE  
THESE GREEK ELEMENTS  
ΕΠΙΧΡΗΣΤΑΙΣ ΤΑΙΣ ΕΛΠΙΣΙΝ  
THE FATHER

DEDICATES.





## PREFACE.

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Experience in teaching and the want of suitable grammars have induced me to prepare the following work. Many English ladies and gentlemen, whom I have instructed in ancient and modern Greek were at a loss to find the proper means for acquiring modern, while every assistance for the study of ancient Greek is to be had.

This „Modern Greek Course“, the first part of which is herewith presented to Englishmen, especially to men of business, civil servants and to scholars, who may desire to know not only the ancient, but also the present condition of the Greek language, will comprise four parts, different in purpose and independent of one another. These are :

I. *Elementary Method*, containing the pronunciation and the forms of modern Greek with exercises in both languages;

II. *Anthology*, containing carefully selected pieces of Greek authors from the 11<sup>th</sup> century A.D. to the present day with exegetical notes and linguistic remarks;

III. *Orthography and Syntax*, containing a systematic arrangement of the rules of the formation and of the correct spelling of modern Greek words and of the rules of correct composition, and lastly:

IV. *Dialogues on the Platonic and Lucianic Method* or Modern Greek dialogues in all three idioms of

the present Greek language, instructive, amusing and unperceivably imparting the language.

The Greek language of the present day exhibits, as does every living language, three different idioms, in regard to perfection of expression and of writing. These idioms are, however, not so clearly distinguished from one another in other languages, as they are in modern Greek. The reason of this is to be found in the extremely rapid and uninterrupted progress of the language since the beginning of the present century and especially since the establishment of the Greek kingdom. The illiterate inhabitants (peasants) of the country and the illiterate townspeople speak and write the language of the popular songs, viz: the so-called language of the *Armatoles* and *Klephths* or, as the islanders mostly do, an idiom swarming with a great many foreign words (*lingua vulgaris*); on the other hand really classically educated people write, if they do not always speak, a language which, indeed, differs little from the style of *Isocrates* and *Xenophon*, with the exception of duals, optatives and the modern composition of sentences, thus showing a special revival (*lingua docta*); finally the majority of the Greek nation in the kingdom and abroad, that is to say the man of trade and business, of State and Church, who possesses an average education, speaks and writes a language, between the high and low idiom, that is the common language (*lingua communis*). This last language or idiom is the most extensive intellectual organ of the Greek nation, and is especially aimed at in this Course. The differences or divergencies in these three idioms have been duly considered in representing the examples and forming the exercises, especially the peculiarities of the *lingua vulgaris*.

Since the middle of the present century, there have been published in Germany and in France a few works dealing with the same subject, and about four or five in England, the last of which appeared 1879 (1881). I have followed a new and independent way in selecting, dividing and arranging my materials, and I have tried to



represent them as completely, clearly and precisely as did those works, which I have taken as a basis and as guides; that is I have arranged the whole material according to the two ancient Greek Grammars of C. Wordsworth, those of G. Curtius, and the work of R. Kühner, and according to these I have tried to represent every form of the modern Greek language always in comparison with the ancient Greek.

I have called the first part of this Course an elementary Method, because it contains as much of the formal and material parts of the language as is necessary for the introduction to and first acquaintance with the language. A Method is for a language what an Encyclopaedia (in the German meaning of the word) is for a science. In a German University the student before entering upon the study of any science has to hear lectures on the so-called Encyclopaedia of that science, viz: an introduction and first acquaintance with the science in all its branches; thus there is an Encyclopaedia of Theology (e.g. by K. Hagenbach etc.), of Jurisprudence (e.g. by F. Walter, Warnkönig etc.), of Philology (e.g. by A. Boeckh etc.). In the same way the Methods of languages intend to make the student of a language acquainted with its first formal (grammatical) and material (lexicological) knowledge, in order to introduce him easily and pleasantly to the desired language instead of fatiguing him at first with dry and abstract rules of Grammar without any practical adaptation and annoying him with troublesome searching for words in the Dictionary. After the work of the method has been finished, the student can proceed with more confidence to Grammar and Dictionary.

In regard to the order of the parts of speech I have preferred to let the verb precede the nouns, and again the pronouns the nouns, adjectives, numerals and participles, because I have found by experience that the essential requirement for learning modern Greek is first of all the imparting of the forms of the verbs; the remaining forms of the different parts of speech are then learnt

easier and quicker. I found besides that the best method for the study of any of the classical grammars and so also of modern Greek is not to follow mechanically each form in turns, but to make different leaps, to let for instance the pupil first learn the auxiliary verb εἶμαι and the pronouns; secondly the first Conjugation and the first Declension, then the second Conjugation and the second Declension and so on. I have made it possible for classical students to acquire the modern language in about nine weeks, on the condition that they work at least two hours a day, one with the teacher and one alone; this is only possible by gradual and exact comparison of the forms of the classical grammar with those of the modern Greek grammar.

It has lastly to be mentioned that the materials of this book have purposely been arranged to meet firstly the wishes of Englishmen and secondly those of advanced Greek pupils, who wish to perfect their knowledge of the English language through the medium of the Greek. The first purpose has naturally been fully considered, but the latter also as far as the size of this book would permit. A so-called key, which I do not find of much practical use, can, if demanded, be prepared.

Scribebam Londini,  
calendas Julias anni  
salvatorii MDCCCLXXXVI.

D. Z.

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### ABBREVIATIONS USED IN THIS PRIMER.

a. G. = ancient Greek.

c. or com. = common Greek (*a*).

v. = vulgar Greek.

**Note a.** The words with c. or com. in brackets are more usual in the common spoken language, while those, which precede the brackets are more used in the written language.

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The right of translation reserved to the author.

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## INTRODUCTION.

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The Greek language in its existence and destinies of about three thousand years has served, as a medium of the human intellect, perhaps one of the most powerful, three principles of paramount importance in the spiritual and moral progress of humanity. In its first epoch\*, from its historical beginning till the time of the ἐνσάρκωσις of the Λόγος, it has been the most perfect and most suitable intellectual organ for expressing the polytheistic moral, philosophical and scientific ideas of humanity. In its second epoch, from the appearance of the Gospel (Εὐαγγέλιον) of our Lord till the time of the unhappy separation of His "one, holy, catholic and apostolic Church" into two branches, the Greek language has been the principal instrument for spreading the salutary ideas of the noblest of all religions. In its third and last epoch from the separation of the Church to the time of the liberation of the nation speaking it under

\* see Thesaurus Graecae linguae sub verbo: ἐποχί.

a savage yoke, and until the beginning of the new life of the present day, the essential services of the language have been to preserve the nation and its traditions from annihilation and to return to it in its free existence the wealth of its glorious times. The christian Church was divided into the Eastern and the Western and thus weakened, and though the Eastern or Greek Church was subjected to the same yoke as the nation, it has notwithstanding been able to protect the Hellenic tongue as a mother through whole centuries of suffering, thus rewarding it abundantly for the beneficence and generous assistance the Greek tongue offered to the Church in its previous epoch, when the new rising Light was persecuted by worldly power and worldly wisdom.

The first two epochs of the Greek language can be subdivided into three periods each, namely: the first into the pre-classical or poetic period (from the beginning to the time of Aeschylus), the classic or Attic period (from Aeschylus to the death of Aristotle) and the post-classical or common and hellenistic period (from the death of Aristotle to the time of Plutarch or Pausanias); the second epoch also into three other periods, namely: the first christian period from the writing of the Gospels to the death of John Chrysostom, the second christian period from the death of Chrysostom to the death of the greatest christian hymnwriter and divine\* John Damascenus, and the third christian period from John Damascenus until the separation of the Church. — In contemplating each of these periods of the language closely but shortly, we find great movements and alterations formal, material and spiritual in all of them. In the first period of the first epoch the Greek dialects are developed and applied in poetry (mostly lyric and epic); in the second period the dialects have by degrees nearly disappeared and are dominated by the Attic idiom and its grand representatives

\* see Suidae Lexicon sub verbo: Ἰωάννης.



in literature, art and science; in the third period the highest refinement and subtlest elegance of the Attic tongue begins to fade through the mixture of dialectic and foreign forms and materials and lastly it turns to the so-called common language, chiefly the language of the first Greek grammarians. In the second epoch the Greek language was destined to accept a new spirit and a new life after a sharp contest between paganism and christianity, it was obliged to inhale a new air and to express new ideas of morals and life, or, if I am allowed to so speak, it needed baptism. Therefore the first period of this epoch presents to the newly altered world the best works on christian life, morals and oratory; the second period, although less fortunate than the first, is still of importance in regard to many spiritual products; the third and last period of this epoch is the time chiefly of grammarians and lexicographers, as in the last period of the former epoch.

Before we examine and explain the life of the third epoch of the Greek language, that is of modern Greek, which is our special purpose, it would perhaps be of some practical utility to compare its previous epochs and periods with one another and to exhibit as clearly as possible the evidence of usefulness of each. It is well known to all classical scholars that the second or Athenian period of the first epoch of the Greek language is the golden age of that language in regard to its highest possible development in form, material and genius, and it is with justice generally accepted as the standard model in every classical school, for linguistic and logical purposes as well as for imitation of its masterly spiritual products. Scholars, including in this privileged gallery of refinement and perfection the few remaining poetical works of the previous (pre-classical) period (Homer, Hesiod and the lyrical fragments of poetry) consider them the unrivalled achievements of language and genius. Some scholars are even so critical in their judgement, that they doubt, if Aristotle the greatest ancient philoso-

pher, is classical enough to be admitted into that majestic gallery, and decide that he should be placed neither in nor outside, but just on the line of demarcation\*. We would however ask: does the purpose of learning that language consist *only* in the imitation of its perfection of formal and material expression and in the enjoyment of its contents? or has not mankind other duties to fulfil in life, and does not that language in its later existence contain beneficent lessons of wisdom and salutary doctrines of morals to satisfy the wants of life? Is it not also worth while to study the spiritual products of the third (hellenistic) period of that epoch, including as it does the works of great mathematicians, of great grammarians and commentators, of great astronomers and naturalists and historians, to understand them and to profit by them? Are not the spiritual products of the first period of the christian Era of the greatest importance for the moral and practical life from the christian wisdom and morality they contain? The writings not only of the Evangelists and Apostles, but also those of the apostolic Fathers, the Apologists, the later Fathers, the works of Athanasius, of Basil, of the two Gregories, of Eusebius, of John Chrysostom and many other heroes of the new saving Light, are they not of real and grand importance for the improvement of the relations of Family, of State and of mankind? And further, is not many a work of the second christian period of great instruction and edification? for instance, the most ideally composed christian hymns and other liturgical and ritual ornaments of the Church as well as the grammatical and lexicological writings of the third christian period, as those of Photius, Zonaras, Suidas, Etymologicum Magnum and the Anthologies, in which precious pieces of lost authors have been saved? It is true that it would seem

\* see G. Curtius' introduction to his small Greek Grammar.

ridiculous for a professor of classics in, some continental schools and especially in Germany, if he should venture to place in his programme of lectures beside Xenophon's *Anabasis* the Gospel of St. Luke, or beside Demosthenes' *oratio de corona* the Epistle of St. Paul to the Romans, or beside Plato's *Phaedo* the Gospel of St. John. But in the educational institutions of England, where not only beauty of expression, but also practical moral interest and christian development are aimed at, there is no cause for surprise in connecting and lecturing on pagan and christian masterpieces together for the logical and moral perfection of youth. We think that the very laudable work of the bee, which applies to every human knowledge, is especially to be recommended in regard to the choice of the spiritual products contained in the Greek language, according to the most instructive treatise of St. Basil to youth (*admonitio ad juvenes: παραίνεσις πρὸς τοὺς νέους*)\*.

After these general observations about the bi-millennial life and work of the Greek language, we will now consider its third and last epoch, reserving a more extensive notice of it for the second part of this Course. It is very difficult to fix exactly the beginning of the present structure of the Greek language, at least of the *lingua vulgaris* on account of the scarcity of linguistic documents in this last idiom. A deep German thinker and philologist and in these researches of great authority (G. Bernhardt\*\*) is of opinion that the first traces of that idiom step in at the time of Constantine VII (*Porphyrogennetos*), about the middle of the 10<sup>th</sup> century, but the oldest accidental document is found at the time of the reign of the house of Comnenos (*viz*: in the 11<sup>th</sup> cen-

\* see Migne *Patrologiae cursus completus, Series Graeca*, Tom. 31, pag. 564 sqq.

\*\* G. Bernhardt, *Grundriss der Griechischen Literatur*, Theil I (3. Bearbeitung), p. 670 etc. Theil II, p. 4 etc.



ture). Another critic as well entitled to judge (A. Koraïs\*) thinks that the vulgar Greek idiom is to be traced backward to the first christian century. On the basis, however, of real documents coexisting with the important fact of the christian separation, we think it practical to fix the third epoch of the Greek language about the time of that great event, that is about the beginning of the 11<sup>th</sup> century and to subdivide it into three periods, namely: the first from the time of the separation of the Church to the death of Georgios Scholarios, the first Patriarch (Gennadios) under the Ottoman dynasty; the second period from that time (about 1500) until the death of Evgenios Voulgaris, that is to the beginning of the present century, and the third period from that time to the present day. We hope that we shall not be considered as followers of the philosopher of the future (Hegel), in preferring the tripartite divisions and subdivisions of the tri-millennial life of the Greek language, for we find this division more natural, and consequently we do it for reasons of our own and not adopted ones.

The first period of this third epoch of the Greek language, that is of the beginning of modern Greek, may be considered as a continuation of the last period of the previous epoch in regard to its spiritual products, except the element, which distinguishes it, that is the vulgar idiom, which begins now to become current not only in the low and uneducated, but also in the higher and learned classes. Notwithstanding this deteriorated formal and material condition, the language was still cultivated, until the fatal Turkish conquest, and was preparing the men, who were destined to transport the Greek Muses from the eastern to the western part of Europe. The dullest darkness in the life of the language commences with the second period, that is after the establishment of the Ottoman rule over the Greek nation and continues

\* Α. Κοραΐ "Αταχτα, Vol. II, 19 etc.

until about the second half of the last century, until the resuscitation of Greek spirit and Greek nationality. Two great personages have brought forward and inspired with this spirit and national conscience the cruelly oppressed and nearly dying nation, — Evgenios Voulgaris and Rhegas Pheraeos. The first was a man of rare learning and of rare teaching power, he was a great divine, classic scholar, philosopher, mathematician and linguist; after having completed his studies in Italy, he taught in the whole northern part of Greece, in Yannina (Epirus), Kozane (Macedonia), on mount Athos, where he established a school after the model of Plato's academy\* and lastly in Constantinople\*\*. The disciples of Evgenios and especially those coming from his Athonian academy spread in many hundreds over the whole of Greece and infused in its youth the love of learning and esteem for the language and for the ideal wealth of their ancestors. The second great man, Rhegas Pheraeos, an indirect pupil of the first and a truly heroic character, a modern Tyrtæos, in whose breast the fire of patriotism and the love of liberty and humanity assumed real life; his heroic songs having been diffused over the Greek nation brought down from the Greek mountains all the great souls, which so soon after took such a prominent part in the war of independance, and inspired them with the genuine feelings of Hellenism\*\*\*. Rhegas completed the work of Evgenios, he

\* The inscription over the door was: γεωμέτρης εἶ, εἵσιδ'· τῷ δέ γε ἀγεωμετρήτῳ συζυγῶσω τὰς πύλας.

\*\* see G. Finley history of Greece etc. Vol. V, p. 284.

\*\*\* Ὡς πότε, παλληκάρια, νὰ ζῶμεν στὰ στενά,  
Μονάχοι ὅαν λεοντάρια σταῖς ῥάχαις στὰ βουνά;  
Σπηλαιῖς νὰ κατοικοῦμεν, νὰ βλέπουμεν κλαδιᾶ,  
Νὰ φεύγουμεν τὸν κόσμον γιὰ τὴν πικρὴν σκλαβιά;  
Ν' ἀφίνουμεν ἀδέρφια, πατρίδα καὶ γονεῖς,  
Τοὺς φίλους, τὰ παιδιὰ μας κ' ὄλους τοὺς συγγενεῖς;

quicken through his inspiring songs, which were so many Marseillaises, what the latter only taught, and these songs can find their equal only in the poetical products of another man, Wilhelm Müller\*, who was noble as well as inspired for the same ideal wealth of Greece. The third and present period of the Greek language and nation, thus prepared by those two great men and their many co-operators, finds its greatest representative and legislator in Adamantios Koraïs\*\*. This thoroughly classically learned man and acute critic has fixed the grammatical forms and rules of the present Greek on the basis of the ancient (classical) grammar, according to the spirit of modern times and of modern requirements, and through the operation of a successive approximation to the ancient forms as well as also through gra-

Καλλίτερα μιᾶς ὥρας ἐλεύθερη ζωῇ,  
 Παρὰ σαράντα χρόνια σκλαβιά καὶ φυλακή.

Ἐλᾶτε μ' ἓναν ζῆλον εἰς τοῦτον τὸν καιρὸν,  
 Νὰ ποῦμ' ἀπὸ καρδίας ταῦτα πρὸς τὸν Θεόν.  
 „Ὡ βασιλεῦ τοῦ κόσμου ὀρκίζομαι ἔσέ,  
 Στὴν γνώμην τῶν τυράννων νὰ μὴν ἐλθῶ ποτὲ,  
 Μήτε νὰ τοὺς δουλεύσω, μήτε νὰ πλανηθῶ,  
 Εἰς τὰ ταξίματά των νὰ μὴν παραδοθῶ.  
 Κεῖ ἂν παραβῶ τὸν ὅρκον ν' ἀστράψ' ὁ οὐρανός  
 Καὶ νὰ με κατακαύσῃ νὰ γείνω ὅαν καπνός.“

Σουλιῶται καὶ Μανιάται, λεοντάρια ξακουστά,  
 Ὡς πότε σταῖς σπηλιαῖς σας κοιμᾶστε σφαλιχτά;  
 Θαλάσσινα τῆς Ὑδρας καὶ τῶν Ψαριῶν πουλιὰ,  
 Ὡς ἀστραπή χυθῆτε, χτυπᾶτε τὴν Τουρκιά.  
 Τοῦ Πίνδου τὰ ξεφτέρια, Ὀλύμπου σταυραετοί,  
 Δεῖξατε τῶν Ἑλλήνων τὸ ἔθνος ὅτι ζῇ.

etc.

\* see his „Griechenlieder“.

\*\* see G. Finley ibidem.



dual purification of its vocabulary from foreign materials with the assistance of the lexicon of the ancient language. However, although Korais is considered as the legislator of modern Greek and as the founder of its grammar, it should not be understood that the language was obliged to follow him servilely without any intention of further developing and perfecting itself; on the contrary neither he had such limited linguistic principles, nor was it possible that fetters could be put on it, for since his time the language has made such great progress, that it can hardly be compared with that of his time. We may even venture to assert that the present Greek with regard to its development can be compared only with that of the first period of the christian Era.

It would be superfluous to extend my remarks further in speaking of the usefulness of the Greek of the present day. But in giving a motive for what I said in the Preface in regard to the classically educated and to the man of business, I may perhaps be allowed to add a few words. Around the whole of the eastern Mediterranean and for many hundreds of miles into the interior bordering this sea; around the Black Sea in the East and the Adriatic in the West the modern Greek language is above all other languages the most universal medium, more namely than Italian, French and last of all Turkish. A man of business in those regions could through this medium alone obtain his purposes most agreeably and profitably, as all experienced foreign merchants are in a position to ascertain. The classically educated gentleman, who really understands that language, but can make no use of it because he learned it only as a dead language, would enjoy his journey and profit by it, if he could manage to give life to his dead knowledge, that is to say if he could enliven what he has learned in the works of the easiest classical authors, such as Xenophon, Isocrates and other classic orators.

We now conclude this short narrative of the Greek language as an introductory guide to this Primer of Modern Greek with the sincerest wish that it may be of practical use to every Englishman, but especially to those classes above mentioned.

„Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς“ (St. John VIII, 32).

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## GENERAL VIEWS JUSTIFYING THE CLASSIFICATION.

The first step for learning any living language is to make oneself acquainted with the correct value of its letters and words, according to established use and tradition. The second is to distinguish easily the different parts of speech by studying the forms of nouns, verbs and particles; and lastly to master as many words as possible in order to express one's ideas. According to these principles this introductory Method is intended to impart to the student: the Pronunciation of letters and words, the Inflection and Form of the words and the most necessary words of practical life in the form of Exercises. It consists therefore of three Divisions: I. The correct pronunciation of the language (ὁρθοέπεια); II. The regular forms of the parts of speech (τυπικόν), viz: the conjugations of all regular verbs (ῥήματα), the declensions of all regular nouns (ὀνόματα), and the usual forms of the different particles (μόρια); III. Greek and English exercises with vocabularies preceding each of them (Θεματογραφία), and many hints as to the previous (Turkish) Period of the language for the easier understanding of its songs, fables and customs, and for quicker translation from one language into the other.



## DIVISION I.

## THE PRONUNCIATION (ὁρθοέπεια).

In order to become fully acquainted with the pronunciation, it is necessary to subdivide this Division into two Chapters, the first of which considers the letters and diphthongs, and the second some peculiarities of pronunciation of syllables and words, and also the signs of accentuation and punctuation.

## CHAPTER I.

## THE LETTERS AND DIPHTHONGS (τὰ γράμματα καὶ αἱ δίφθογγοι).

The letters of the Modern Greek are in number, form and name the same as those of the Ancient Language, that is to say twenty-four, as follows:

Printed Letters	Writing Letters	Name	Corresponding English sounds
1. Α, α	<i>Α, α.</i>	alfa	a
2. Β, β	<i>Β, β.</i>	veta	v
3. Γ, γ	<i>Γ, γγ.</i>	gamma	g
4. Δ, δ	<i>Δ, δ.</i>	thelta	th
5. Ε, ε	<i>Ε, ε.</i>	apselon	a
6. Ζ, ζ	<i>Ζ, ζ.</i>	zeta	z
7. Η, η	<i>Η, η.</i>	eta	ē
8. Θ, θ, θ	<i>Θ, θ.</i>	theta	th
9. Ι, ι	<i>Ι, ι.</i>	yota	e

Printed Letters	Writing Letters	Name	Corresponding English sounds
10. K, κ	<i>Κ. υ.</i>	kappa	k
11. Λ, λ	<i>Λ. λ</i>	lamvtha	l
12. Μ, μ	<i>Μ. μ.</i>	me	m
13. Ν, ν	<i>Ν. ν.</i>	ne	n
14. Ξ, ξ	<i>Ξ. ζ. ξ.</i>	xe	x
15. Ο, ο	<i>Ο. ο.</i>	omekron	ō
16. Π, π	<i>Π. π. π.</i>	pe	p
17. Ρ, ρ	<i>Ρ. ρ</i>	ro	r
18. Σ, σ, ς	<i>Σ. σ. ς.</i>	segma	s
19. Τ, τ	<i>Τ. τ. τ.</i>	taf	t
20. Υ, υ	<i>Υ. υ.</i>	ypselon	e
21. Φ, φ	<i>Φ. φ.</i>	fe	f
22. Χ, χ	<i>Χ. χ</i>	he or che	ch or h (?)
23. Ψ, ψ	<i>Ψ. ψ.</i>	pse	ps
24. Ω, ω	<i>Ω. ω.</i>	omaga	ō

The Greek names of the alphabet (ἀλφάβητον) written with Greek letters are thus: ἄλφα, βῆτα, γάμμα, δέλτα, ἐπιλὸν, ζῆτα, ἦτα, θῆτα, ἰῶτα, κάππα, λάμβδα, μῦ, νῦ, ξῖ, ὀμικρὸν, πῖ, ρῶ, σίγμα, ταῦ, ὑπιλὸν, φῖ, χῖ, ψῖ, ὠμέγα.

Seven of these letters are vowels (φωνήεντα), these are: α, ε, η, ι, υ, ο, ω; all the other 17 are consonants (σύμφωνα).

The vowels η and ω are called long vowels (μακρὰ φωνήεντα), the vowels ε and ο are called short vowels (βραχέα φωνήεντα) and the vowels α, ι, υ are called double-timed vowels (δίχρονα). The reason of this di-

stinction is the different quantity of time in their pronunciation, which especially in the ancient poetical language forms a prominent part of the prosody and is of great consequence in Modern Greek for the correct accentuation of the words, for  $\bar{\eta}$  and  $\bar{\omega}$ , being long vowels, when produced by a contraction and accentuated have always a circumflex (*περισπωμένη*);  $\acute{\epsilon}$  and  $\acute{\omicron}$ , being short vowels, when accentuated have always either an acute ( $\acute{\omicron}\xi\acute{\epsilon}\iota\alpha$ ) or a grave ( $\grave{\alpha}\rho\epsilon\iota\alpha$ ) accent, but never a circumflex;  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$  are sometimes short and sometimes long vowels and therefore it is often very difficult to fix the right accent on them (see Chapt. II. page 8). As to their pronunciation the vowels do not present the difficulty of English vowels, and this on account of their fixity of sound, which is always the same; so the vowel  $\alpha$  sounds always like the English a in the words *ask*, *task*, *far*, *are* etc.; the vowel  $\epsilon$  sounds always like the English e in the words *expect*, *accept*, or like the English a in *make*, *take*, *gate* etc.; the vowel  $\eta$  sounds always like the English ee in *keep*, *been*, *week* etc.; the vowel  $\iota$  sounds like the English i in *is*, *it*, *in* etc.; the vowels  $\omicron$  and  $\omega$  sound like the English o in *store*, *lore*, *stove* etc.; the vowel  $\upsilon$  as well as the diphthong  $\upsilon\iota$  sound like the English y in *hymn*, *nymph* etc.

These are the seventeen consonants:  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\zeta$ ,  $\theta$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\phi$ ,  $\chi$ ,  $\psi$ . Their traditional pronunciation is as follows:

The letters  $\beta$ ,  $\zeta$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$  and  $\phi$  correspond exactly with the English v, z, k, l, m, n, x, p, r, s, t and f; the English scholar finds no difficulty in pronouncing these consonants, but the letter z does not find in the mouth of the German its exact sound; he pronounces it very hard like tz, while the Englishman gives its real pronunciation, for instance the German pronounces the word  $\zeta\eta\lambda\omicron\varsigma$  like tzalos, whilst the Englishman says *zelos* exactly like the Greek  $\zeta\eta\lambda\omicron\varsigma$ . Of the two  $\sigma$ ,  $\varsigma$  the first ( $\sigma$ ) is used in the beginning and middle of words, while the second ( $\varsigma$ ) at the end of the



word. The consonant  $\psi$  is replaced in English by the two consonants ps, as also the consonant  $\varphi$  by ph.

Some difficulty presents itself in the pronunciation of the remaining four consonants, namely:  $\gamma$ ,  $\delta$ ,  $\vartheta$  and  $\chi$ .

The pronunciation of the consonants  $\delta$  and  $\vartheta$  is very easy for the Briton;  $\delta$  is the mild th of the English language, as in: *mother*, *father* etc.;  $\vartheta$  is the less mild th, as in: *mouth*, *south* etc. These consonants are however not well pronounced by the German, as these sounds are not in his native tongue. It often occurs therefore that German students, being unable to pronounce these letters, find the simple remedy in contending that they acknowledge only the classical, that is the Erasmian pronunciation of Greek, and so they prefer to pronounce  $\vartheta\epsilon\acute{o}s$  like teos.

The greatest difficulty for the Englishman is the pronunciation of the consonants  $\gamma$  and  $\chi$  especially of the latter. The sound of the letter  $\gamma$  is between the English g and y, as between the words: *garden* and *yard* or *yarn*; therefore where it is followed by the sounds  $\alpha$  and  $\omega$  ( $\omega$ ) it is more guttural, than if it was formed by the palate, viz: it is pronounced deeper, for instance  $\gamma\acute{\alpha}\mu\omicron\varsigma$ ,  $\gamma\acute{o}\omicron\varsigma$  etc.; where it is followed by the sounds  $\epsilon$  ( $\alpha\iota$ ),  $\eta$ ,  $\iota$ ,  $\upsilon$ , ( $\epsilon\iota$ ,  $\omicron\iota$ ,  $\upsilon\iota$ ) it must be pronounced exactly like the English y in: *yellow*, *yes*, *yield*. The Greek words  $\gamma\acute{\epsilon}\lambda\omega\varsigma$ ,  $\gamma\acute{\epsilon}\rho\omega\nu$ ,  $\gamma\tilde{\eta}\rho\alpha\varsigma$ ,  $\gamma\epsilon\acute{\iota}\sigma\omicron\nu$ , correspond with this sound.

The Greek consonant  $\chi$  is the most difficult for the English, as it is badly represented by k. The correct sound of this letter lies between the English h and ch, as between the words *hard*, *harbour* and *character*, *chronicle* etc. Where it is followed by the sounds  $\alpha$  and  $\omega$  ( $\omega$ ) it is more guttural for instance:  $\chi\acute{\alpha}\rho\iota\varsigma$ ,  $\chi\omicron\rho\acute{o}\varsigma$ ,  $\chi\tilde{\omega}\rho\omicron\varsigma$  etc.; if however followed by the sounds  $\epsilon$ , ( $\alpha\iota$ ),  $\eta$ ,  $\iota$ ,  $\upsilon$ , ( $\epsilon\iota$ ,  $\omicron\iota$ ,  $\upsilon\iota$ ) it has to be pronounced somewhat higher, more with the palate, namely:  $\chi\acute{\epsilon}\rho\sigma\omicron\varsigma$ ,  $\chi\alpha\acute{\iota}\rho\omega$ ,  $\chi\acute{\eta}\rho\alpha$ ,  $\chi\epsilon\acute{\iota}\rho$ ,  $\chi\upsilon\tau\eta\alpha$  etc. Notwithstanding these remarks it is not possible to represent the exact pronunciation of this

consonant perfectly in English, the only medium therefore will be to hear its oral expression. For the German tongue however its pronunciation, especially in the second case, viz: where it is followed by the sounds  $\epsilon$ ,  $\eta$  etc. is easier, because the German language possesses this sound in the words: *ich*, *nicht*, as the Scotch do the word *loch*.

The diphthongs of the present Greek are the following:  $\alpha\iota$ ,  $\epsilon\iota$ ,  $\omicron\iota$ ,  $\upsilon\iota$ ,  $\alpha\upsilon$ ,  $\epsilon\upsilon$  and  $\omicron\upsilon$ . Four other sounds besides are derived from the above through the subscription of the  $\iota$  and through the augment in the tenses of the past; which the Grammarians also call diphthongs; these are:  $\alpha$  and  $\eta$  from  $\alpha\iota$  ( $\acute{\alpha}\lambda\delta\omega$ ,  $\acute{\alpha}\delta\omega$ ,  $\alpha\acute{\iota}\nu\omega$ ,  $\acute{\eta}\nu\omicron\upsilon\nu$ ,  $\alpha\acute{\iota}\rho\omega$ ,  $\acute{\eta}\rho\omicron\upsilon\nu$ ),  $\omega$  from  $\omicron\iota$  ( $\omicron\acute{\iota}\kappa\omega$ ,  $\omicron\acute{\kappa}\omicron\upsilon\nu$ ,  $\omicron\acute{\iota}\chi\omicron\mu\alpha\iota$ ,  $\omicron\acute{\chi}\omicron\mu\eta\nu$ ), and  $\eta\upsilon$  from  $\alpha\upsilon$  and  $\epsilon\upsilon$  ( $\alpha\acute{\upsilon}\lambda\omega$ ,  $\eta\acute{\upsilon}\lambda\omicron\upsilon\nu$ ,  $\alpha\acute{\upsilon}\chi\omega$ ,  $\eta\acute{\upsilon}\chi\omicron\upsilon\nu$ ,  $\epsilon\acute{\upsilon}\nu\omicron\omega$ ,  $\eta\acute{\upsilon}\nu\omicron\omicron\upsilon\nu$ ,  $\epsilon\acute{\upsilon}\chi\omicron\mu\alpha\iota$ ,  $\eta\acute{\upsilon}\chi\omicron\mu\eta\nu$ ).

The diphthongs, according to long tradition of the Greek nation, are pronounced so that they form only one sound, which is not the case according to the Erasmian pronunciation, where they are divided, thus making up a double sound. Their pronunciation is a very easy one.  $\alpha\iota$  is pronounced like the English *ai* in: *maid*, *paid* etc.;  $\epsilon\iota$  like the English *ei* in *seize*, *seizure* etc.;  $\omicron\upsilon$  like the English *ou* in: *you*, *your*, *would* etc.; the  $\omicron\iota$  and  $\upsilon\iota$  like the English *y* in: *hymn*, *nymph* etc. as above mentioned.

The diphthongs  $\alpha\upsilon$  and  $\epsilon\upsilon$  (also  $\eta\upsilon$ ) if they are followed by a syllable beginning either with a vowel or diphthong, or with the consonants  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$  and  $\zeta$ , are pronounced like  $\alpha\beta$ ,  $\epsilon\beta$ ,  $\eta\beta$ , (English *av*, *av*, *ev*); for instance:  $\alpha\acute{\upsilon}\lambda\omicron\varsigma$ ,  $\epsilon\acute{\upsilon}\gamma\epsilon\iota\omicron\varsigma$ ,  $\epsilon\acute{\upsilon}\acute{\alpha}\rho\epsilon\sigma\tau\omicron\varsigma$  etc. (English *avlōs*, *avyeos*, *avárestos*). If however the consonants  $\theta$ ,  $\kappa$ ,  $\pi$ ,  $\tau$ ,  $\phi$ ,  $\chi$ ,  $\xi$ ,  $\sigma$  and  $\psi$  follow, they are pronounced like  $\alpha\phi$ ,  $\epsilon\phi$ ,  $\eta\phi$ ; for instance:  $\epsilon\acute{\upsilon}\sigma\theta\epsilon\nu\eta\varsigma$ ,  $\alpha\acute{\upsilon}\tau\omicron\varsigma$ ,  $\epsilon\acute{\upsilon}\xi\epsilon\iota\nu\omicron\varsigma$  etc. (English *afsthanées*, *aftós*, *éfxēnos*).

## CHAPTER II.

SOME PECULIARITIES OF PRONUNCIATION (διαφοραί  
τινες ἐν τῇ προφορᾷ). — THE SIGNS OF ACCENTUA-  
TION (τὰ σημεῖα τῶν τόνων). — THE SIGNS OF  
PUNCTUATION (τὰ σημεῖα τῆς στίξεως).

The vowels not only united with one another and thus forming diphthongs, but also alone may make up a syllable, the consonants however, neither united nor alone can form a syllable without being connected with a vowel. In Modern as well as in the ancient Greek one, two or three consonants may be found in the same syllable, but not more, for instance: *στρου-θός*, *στρω-μνή* etc. In the pronunciation of some consonants in their connection in words or in the expression of a sentence, there are some peculiarities to be noticed. Such are, when *γγ*, *γκ*, *γχ*, and *γξ* are found in a word, or where the consonant *π* follows after *μ* or *ν*, and where the consonant *τ* follows after *ν*. In the first case, as in the words *ἄγγελος*, *ἄγκυρα*, *ἔγχος*, *στροφίγξ* the letter *γ* is pronounced like *n* in the English words *anxious*, *anxiety*, *angry* etc. In the case however, where *μ* or *ν* is followed by *π* in the same word or in two words following one another as in the words *ἐμπόλεμος*, *τὸν πόλεμον*, or where *ν* is followed by *τ* in the same cases, as *ἐντομον*, *τὸν τόνον*, the *π* sounds like the Latin *b* (*embólemos*, *tón bólemon*) and the *τ* like the Latin *d* (*éndomon*, *tón dónon*).

The capital letters (τὰ κεφαλαῖα γράμματα) of the alphabet are used in Modern Greek: 1) when the Supreme Being or any of His qualities are spoken of; 2) when proper names have to be written, but not in their derivatives; 3) after a full stop and often 4) for the sake of politeness, when one is obliged to write the second person plural of the personal pronoun *ὑμεῖς* (comm. *σεῖς*);

namely παρακαλῶ Ἰμαῖς, or Σᾶς παρακαλῶ, but this kind of address is more personal and arbitrary, than regular and common.

The accents (οἱ τόνοι) in the present Greek language are three: βαρεῖα (grave accent,  $\grave{\text{—}}$ ); ὀξεῖα (acute accent,  $\acute{\text{—}}$ ); and περισπωμένη (circumflex,  $\frown$ ). There are also written but not pronounced two πνεύματα (spiritus, breathings), ἡ δασεῖα (spiritus asper,  $\text{—}$ ) and ἡ ψιλή (spiritus lenis  $\text{—}$ ), hard and soft breathing.

The grave accent ( $\grave{\text{—}}$ ) is only put on the last syllable of the word in a sentence, when that word is not immediately followed by a full stop or a colon, for instance: ὁ Κύριος αὐτός ἦλθεν, but ἦλθεν ὁ Κύριος αὐτός· or ἦλθεν ὁ Κύριος αὐτός.

The acute accent ( $\acute{\text{—}}$ ) is written on the last syllable (as in the two cases above named), on the penultimate, as ἀνθρώπων, and on the antepenultimate as: ἄνθρωποι.

The circumflex ( $\frown$ ) is only placed on the long ultimate and on the long penultimate, for instance: γῆ, πῶλος.

The principal rule or maxim of placing an acute accent correctly depends upon the quantity of the last syllable of the word as in the Latin language upon the penultimate. If the ultimate is short, it pushes the accent to the antepenultimate, for instance: παράβολος; if however the ultimate is long, it draws the accent towards itself on the penultimate, for instance: παραβόλῳ. The exceptions to this rule will be explained in the third part of the Course.

The general rule in regard to the circumflex is, that it is placed only on a long penultimate, when the ultimate is short, for instance: ἐταῖρος, δοῦλος, or on a contracted ultimate for instance: τιμῶ (from τιμάω), ὅστω (from ὅστέον) etc. The greatest difficulty however is, to know when the double-timed vowel (δίχρονον, anceps) is long or short. For the first the best medium of information is a good Dictionary.

The correct use of the accents in the Modern Greek language forms the chief and unavoidable medium of



speaking this language fluently and eloquently. The accents make up half of its prosody, which, combined with the real traditional pronunciation of the letters forms a melodious expression. The prosody of the quantity of syllables, however, united with the prosody of accentuation in the *song* of the country people, but only in singing, proves the existence of both, that is to say the full prosodian pronunciation of the language. It is an empty philological speculation to contend that the quantitative prosody does not congrue or does not exist together with the accentual prosody, because one forgets the uniting medium of both, viz: music, which in ancient times was and will always be the anima (ῥὴ ψυχή) of poetry.

The two breathings in Modern Greek are only written and not pronounced, but it is necessary to know exactly where to put the one or the other, not only on account of correct writing, but also for the so-called pathological alterations or affections of the consonants, as will soon be seen.

The breathings are placed on the first syllable of words beginning with a vowel, a diphthong or with ρ. Thus when the word begins with a small vowel or with ρ the breathing is put exactly on it, for instance: ἔρως, ἄρᾶ, ἀληθής, ῥῆμα, ῥάπτης; if it begins however with a capital letter, the breathing precedes it; for instance: Ἀρῆς, Ἐρμῆς; when it commences with a diphthong, the breathing is placed on the second vowel, for instance: αἰδώς, εὐρύς, Εὐκλείδης, Αἰσχύλος etc. Besides, when two ρ are found in the middle of a word, the first one of them gets a soft breathing and the second one a hard breathing, for instance: ἐπιρῶρμα, ἐπιρῶροη etc. The hard breathing is put on every word beginning with ν or ρ and besides on about one hundred or one hundred and fifty other words, the register of which is to be found in many Grammars or Dictionaries. All other words receive the soft breathing. The same sign is put on some words altered through the so-called pathological

changes of the syllables (πάθη συλλαβῶν), these are the crasis (κρᾶσις), as in: τούναντίον (from τὸ ἐναντίον), κἀγὼ (from καὶ ἐγὼ), and the elision (ἐκθλιψις), as in: ἐπ' αὐτοῦ (instead of ἐπὶ αὐτοῦ), ἐφ' ἡμῶν (instead of ἐπὶ ἡμῶν), ἀνθ' ὑμῶν (instead of ἀντὶ ὑμῶν) etc. and called in the first case coronis (ἡ κορωνίς), in the second apostrophe (ἡ ἀπόστροφος). More details will be found in the third part of this Course.

The signs of punctuation (τὰ σημεῖα τῆς στίξεως) are: ἡ τελεία (the English full stop, —.), placed at the end of a period or paragraph; ἡ ἄνω τελεία (the English colon (:)) and semicolon (;) —.), placed after a sentence; τὸ κόμμα (the English comma —,), put after a part of a sentence. Besides these signs there are also to be found the following ones in the Modern Greek language: τὸ ἐρωτηματικόν (the note of interrogation —;); τὸ ἐπιφωνηματικόν (the note of exclamation —!); τὸ εἰσαγωγικόν (the quotation “—”); τὸ ὑφὲν or τὸ ἐνωτικόν (the hyphen —); ἡ παῦλα (the pause —); ἡ παρένθεσις (the parenthesis ( )); ἡ συνίησις (the synizesis —); τὰ διαλυτικά σημεῖα (the diaeresis —); τὰ ἀποσιωπητικά σημεῖα (the notes of silence —.....); τὸ διαίρετικόν (the division -) and the paragraph (§), ἡ παράγραφος.

The note of interrogation is placed at the end of a question, for instance: τίς εἶ; or comm. ποῖος εἶσαι. The note of exclamation is put after expressions of admiration or astonishment, for instance: ὦ μεγαλεῖον! ὦ τοῦ θαύματος! The note of quotation is put, when a sentence or speech of another person is introduced in our speech, for instance: ὁ Κύριος εἶπεν. “ἀγαπαῖτε ἀλλήλους”. The hyphen is used to unite two words expressing one idea, for instance: οἱ Ἀγγλο-Σάξωνες; but such a connection is not obligatory. The pause is used, when a person cuts off its speech, meditating or being interrupted, or when a period is too long and a pause or rest is necessary, for instance: οἱ Ῥωμαῖοι νικῆσαντες καὶ ..... καὶ, — οὗτοι ..... The parenthesis is used as in other languages, viz: for better explanation.

The synizesis is placed under the word, especially in the vulgar Greek idiom, to unite two syllables into one, for instance: τὰ παιδιὰ (instead of τὰ παιδία), τὰ πουλιὰ (instead of τὰ πουλία) etc. The diaeresis is put over the second vowel of a diphthong in order to divide and distinguish a word from another similarly spelt one, but of different meaning, for instance: αὐλός (flute) ἄυλος (not material, spiritual). The note of silence is used when people do not like to express the whole meaning of a sentence, for instance: οὗτος ὁ . . . . . ἄνθρωπος. The note of division is used to divide the words into syllables, especially at the end of a line (στίχος), when the whole word cannot be written in the same line and has to be divided, for instance: ἡ ἀν-θρῶ-πο-λα-τρεΐ-α (anthropolatry); finally the paragraph is used, when a long speech is subdivided into smaller parts.

In order to make the rules, which are explained above, adaptable and useful for the pronunciation, accentuation and punctuation, a very few sentences, expressed in the form of dialogues and one or two narratives, translated from the English, will be found of great value for the practice of correct reading.

Παυλίδης. — Πετρίδης.

Paulides. — Petrides.

Πα. Καλὴ ἡμέρα σας, Κύριε Πετρίδη.

Pa. Good day, Mr. Petrides.

Πε. Χαίρετε, Κύριε Παυλίδη.

Pe. I salute you, Mr. Paulides.

Πα. Τί νέα ἔχομεν;

Pa. What news have we?

Πε. Οὐδέν, ἐκτὸς τῆς κατὰ Σάλασσαν πολιορκίας (τοῦ κατὰ Σάλασσαν ἀποκλεισμοῦ) τῶν πέντε μεγάλων Δυνάμεων.

Pe. Nothing, but the blockade of the five great Powers.

Πα. "ὦ! τί δυστυχία! ἀλλ' ἦτο ἐπόμενον ὁ Πρῶσσος διπλωμάτης εἶναι σήμερον ὁ δεσπότης τῆς γῆς.

Pa. Oh! what a misfortune! but it was to be expected, the Prussian diplomatist is to day the despot of the earth.

Παυλίδης. — Πετρίδης.

Paulides. — Petrides.

Πε. Θαυμάζω, πῶς κατορθώνει νὰ πείθῃ τὴν Ἀγγλίαν καὶ Ῥωσίαν.

Pe. I wonder how he manages to persuade England and Russia.

Πα. Αὐτὸς δύναται (ἤμπορεῖ) νὰ πεταλώσῃ καὶ τὸν διάβολον, φίλε μου.

Pa. He is even able to shoe the devil, my friend.

Πε. Νομίζω ὅτι καὶ αὐτὸς ἐπὶ τέλους θὰ σπάσῃ τὸ κεφάλι του, καθὼς ὁ τρίτος Ναπολέων.

Pe. I think also he will at last break his head, like Napoleon III.

Πα. Ἀλλὰ τί ὠφελεῖ νὰ ὤμιλῶμεν περὶ τοῦ μέλλοντος, ἐν ᾧ τῶρα τὸ ἔθνος μας πάσχει ἐνεκα αὐτοῦ;

Pa. But what is the use of speaking about the future, whilst our nation suffers now on account of him?

Πε. Μᾶς λείπουνσιν ἄνδρες ἱκανοί.

Pe. We want skilful men.

Πα. Συμφωνῶ πληρέστατα.

Pa. I fully agree with you.

Πε. Ὁ Πρωθυπουργὸς μας λέγει: "θὰ λάβωμεν (comm. θὰ πάρωμεν) τὴν Ἑπείρον." Ἀνήκει εἰς τὴν τάξιν τῶν . . . . . μὲ ἐννοεῖς.

Pe. Our Premier says: "we shall get Epirus." He belongs to the class of . . . . . you understand, I suppose.

Πα. Θέλεις νὰ εἴπῃς ὅτι εἶναι κοῦφος καὶ ὀπαδὸς τῶν πιστευόντων εἰς τὰ ὄνειρα.

Pa. You mean to say that he is light-hearted and adherent to the believers in dreams.

Πε. Τοῦλάχιστον στερεῖται πρακτικοῦ νοδὸς καὶ πολιτικῆς μεγαλοφυΐας.

Pe. At least he is wanting in practical sense and political genius.

Πα. Ἀά! τὸ ἐπίτυχες νομίζεις, φίλε μου, ὅτι ἡ μεγαλοφυΐα εὐρίσκεται εἰς τοὺς δρόμους;

Pa. Aha! you have hit the mark; do you think, my friend, that genius is to be found on the streets?

Πε. Ἄς ἀφήσωμεν τὰ πολιτικά, διότι δὲν ἔχουσι τέλος, καὶ ἄς ὑπάγωμεν εἰς τὸ καφενεῖον.

Pe. Let us put politics aside, for they have no end, and let us go into the coffee-house.

Πα. Μὲ συγχωρεῖτε, Κύριε Πετρίδη, θὰ ἐπισκεφθῶ πρῶτον ἓνα φίλον καὶ μετὰ ταῦτα συναντώ-

Pa. Please, excuse me, Mr. Petrides, I shall first visit a friend and afterwards we meet in the



Παυλίδης. — Πετρίδης.

Paulides. — Petrides.

μεῖζα ἐν τῇ γνωστῇ γωνίᾳ τοῦ  
καφενεῖου.well-known corner of the coffee-  
house.

Πε. Χαῖρε, λοιπόν.

Pe. Good bye, for the present.

Πα. Χαῖρε.

Pa. Good bye.

## Ὁ στρατηγὸς Οὐοσσιγκτῶν.

Ὁ στρατηγὸς Οὐοσσιγκτῶν, πρόεδρος τῶν ἡνωμένων Πολιτειῶν τῆς Ἀμερικῆς, εἶχε φίλον, συμπολεμήσαντα μετ' αὐτοῦ ἐν τῷ κατὰ τῆς Βρετανίας πολέμῳ καὶ ἐν καιρῷ εἰρήνης ἐξακολουθήσαντα νὰ ᾔηται περίπου ὁ καθημερινὸς αὐτοῦ συνέταιρος (σύντροφος). Ὁ φίλος οὗτος ἦτο μὲν ἐνάρεστος καὶ κοινωνικὸς ἄνθρωπος, πρὸς δὲ συμπεριφορᾶς ἀνενοχλήτου, ἀλλ' οὐδεμίαν ἐκέκτητο πραγματικὴν ἰκανότητα. Θέσις τις προσοδοφόρος ἐν τῇ διαθέσει τοῦ προέδρου συνέβη νὰ ᾔηται κενή· πολλοὶ δὲ ἐνόμιζον ὅτι ὁ εἰρημένος φίλος του εὐκόλως θὰ ἐλάμβανεν αὐτὴν, καθ' ὅσον ὁ Οὐοσσιγκτῶν οὐδέποτε ἤθελεν ἀρνηθῆ (θὰ ἤρνεϊτο) τοιαύτην χάριν εἰς ἄνδρα, ὅστις οὐ μόνον εἶχεν ὑπηρετήσῃ τὴν πατρίδα του καλῶς ὡς στρατιώτης, ἀλλ' ἦτο συνάμα καὶ φίλος σχεδὸν ἀπαραίτητος διὰ τὴν τοῦ στρατηγοῦ οἰκιακὴν εὐτυχίαν. Ἐν τούτοις ἕτερος ἀπαιτητῆς τῆς θέσεως ἐπαρουσιάσθη, ὃν μὲν πολιτικὸς ἀντίπαλος τοῦ Οὐοσσιγκτῶνος, ἀλλ' ἀνὴρ ἀδιαφιλονεικίτου ἀκεραιότητος καὶ μεγάλης πρακτικῆς εὐφυΐας. Πᾶς τις λοιπὸν ἐπίστευεν, ὅτι ἡ αἵτησις τοῦ δευτέρου τούτου προσώπου θὰ ἦτο ματαία, διότι οὐδὲν στίλβον συστατικὸν ἀξίας ἡδύνατο οὗτος νὰ παρουσιάσῃ πρὸ τῶν ὀφθαλμῶν τοῦ Οὐοσσιγκτῶνος, τούναντίον μάλιστα αὐτὸς συνετέλεσε πολὺ νὰ ματαιώσῃ τὰ σχέδια τοῦ προέδρου καὶ πρὸς τούτοις ἀντέκειτο εἰς ἄνδρα, τὸν ὁποῖον ὁ Οὐοσσιγκτῶν ἐθεώρει ὡς τὸν ἀγαπητότατον φίλον του. Ὅποιον ὅμως ἦτο τὸ ἀποτέλεσμα; Ὁ ἐχθρὸς τοῦ Οὐοσσιγκτῶνος διωρίσθη εἰς τὴν θέσιν.

Ἀμοιβαίως τις φίλος, ἐνδιαφερόμενος ὁ ἴδιος ἐν τῇ ὑποθέσει ἐτόλμησε νὰ διαμαρτυρηθῇ εἰς τὸν πρόεδρον κατὰ τῆς ἀδικίας τοῦ διορισμοῦ. Ἡ ἀπάντησις (ἡ ἀπόκρισις)

τοῦ μεγάλου τούτου ἀνδρὸς ἦτο ἡ ἀκόλουθος· „δέχομαι τὸν φίλον μου μετ' ἐλλικρινουῖς ἀγάπης· εἶναι πάντοτε λίαν εὐαπόδεκτος εἰς τὸν οἶκόν μου καὶ εἰς τὴν καρδίαν μου, ἀλλὰ μ' ὅλας τὰς καλὰς αὐτοῦ ιδιότητας δὲν εἶναι ὁ πρακτικὸς ἀνὴρ. Ὁ ἀνταγωνιστὴς αὐτοῦ, καίπερ ὢν πολιτικὸς πολέμιός μου, εἶναι ὅμως ἀνὴρ πρακτικὸς· τὰ ιδιωτικά μου αἰσθήματα οὐδὲν κοινὸν ἔχουσι πρὸς τὴν περίστασιν ταύτην. Δὲν εἶμαι ὁ Γεώργιος Οὐοσσιγκτῶν, ἀλλ' ὁ πρόεδρος τῶν ἡνωμένων Πολιτειῶν· ὡς Γεώργιος Οὐοσσιγκτῶν ἤθελον πράξει ὑπὲρ τοῦ φίλου μου πᾶσαν χάριν ἐντὸς τῶν ὁρίων τῆς δυνάμεώς μου, ὡς πρόεδρος ὅμως τῶν ἡνωμένων Πολιτειῶν δὲν δύναμαι νὰ πράξω οὐδὲν (τίποτε).“

### Ὁ Μωσῆς Ῥοθσχίλδης.

Ἐπὶ τῶν χρόνων τῆς Γαλλικῆς ἐπαναστάσεως ἔζη ἐν Φραγκφούρτῃ παρὰ τῷ Μοίνῳ ἐν Γερμανίᾳ Ἰουδαῖός τις τραπεζίτης περιορισμένης μὲν καταστάσεως, ἀλλὰ καλῆς ὑπολήψεως, ὀνομαζόμενος Μωσῆς Ῥοθσχίλδης. Ὅτε ὁ Γαλλικὸς στρατὸς εἰσέβαλεν εἰς Γερμανίαν, ὁ πρίγκηψ τῆς Ἑσσης-Κάσσελ ἠναγκάσθη νὰ φύγῃ ἐκ τοῦ πριγκηπάτου του. Διερχόμενος δὲ διὰ Φραγκφούρτης παρεκάλεσε τὸν Μωσῆν Ῥοθσχίλδην νὰ λάβῃ καὶ φυλάξῃ μεγάλην τινὰ ποσότητα χρημάτων καὶ τινὰ πολύτιμα κειμήλια, τὰ ὅποια ἄλλως ἐκινδύνευον νὰ πέσωσιν εἰς τὰς χεῖρας τοῦ ἐχθροῦ. Ἀλλ' ὁ Ἰουδαῖος ἠδυνάτει κατ' ἀρχὰς νὰ ἀναδεχθῇ τόσον μεγάλην εὐθύνην· ὁ δὲ πρίγκηψ ἀμνηχανὼν τίνι τρόπῳ νὰ διασώσῃ τὴν περιουσίαν του καὶ ἐπιμόνως παρακαλῶν κατώρθωσεν, ὥστε ὁ Μωσῆς νὰ συγκατανεύσῃ ἐπὶ τέλους εἰς τὴν παράκλησίν του. Ἠρνήθη ὅμως οὗτος νὰ δώσῃ ἀποδείξιν παραλαβῆς, διότι ἐν τοιαύταις ἐπικινδύνοις περιστάσεσι δὲν ἠδύνατο νὰ καταστήσῃ ἑαυτὸν ὑπεύθυνον περὶ τῆς ἀσφαλοῦς ἀποδόσεως τῆς ἐμπιστευθείσης αὐτῷ περιουσίας.

Τὰ χρήματα λοιπὸν καὶ τὰ κειμήλια ἄξίας πολλῶν ἑκατοντάδων χιλιάδων λιρῶν ἀπεστάλησαν εἰς Φραγκφούρτην· ἀκριβῶς δὲ καθ' ἣν στιγμήν οἱ Γάλλοι εἰσῆλον εἰς τὴν πόλιν, ὁ κύριος Ῥοθσχίλδης κατώρθωσε νὰ θάψῃ

ταῦτα ἐν τινι γωνίᾳ τοῦ κήπου του. Δὲν ἐπειράθη δὲ νὰ κρύψῃ τὴν ἑαυτοῦ περιουσίαν, συμπορουμένην μόνον εἰς ἑξ̄ χιλιάδας λιρῶν. Οὕτως οἱ Γάλλοι ἔλαβον ταύτην, μὴ ὑποπτεύοντες ὅτι αὐτὸς εἶχε μεγαλειτέραν ποσότητα ἐν τῇ κατοχῇ του. Ἐὰν αὐτὸς τούναντίον ἤθελε διῶχυσθῇ ὅτι δὲν ἔχει διόλου χρήματα, ἐκεῖνοι βεβαίως ἤθελον ἀνερευνήσῃ, ὥς ἔπραξαν ἐν πολλαῖς ἄλλαις περιστάσεσι, καὶ ἤθελον εὗρεῖ καὶ ἀρπάσει τὰ πάντα. Ὅτε δὲ αὐτοὶ κατέλιπον τὴν πόλιν, ὁ κύριος Ῥοθσχίλδης ἀνῶρξε τὰ χρήματα τοῦ ἡγεμόνος καὶ ἤρξατο (ἤρχισε) νὰ χρησιμοποιοῖ μικρὰν αὐτῶν μερίδα. Ἀπὸ τοῦδε δὲ ἐδόθη ὅλος εἰς τὴν ἐργασίαν καὶ μετ' ὀλίγον ἐκέρδησεν ἴδια πλούτη πολλά.

Μετ' ὀλίγα ἔτη, γενομένης εἰρήνης, ὁ πρίγκηψ τῆς Ἑσσης-Κάσσελ ἐπανῆλθεν εἰς τὸ πριγκηπάτον του. Περιδεῆς δὲ ἀπηνθύνθη πρὸς τὸν ἐν Φραγκφόνουρτῃ τραπεζίτην, καλῶς ἐννοῶν ὅτι, ἐὰν οἱ Γάλλοι δὲν εἶχον ἀρπάσει τὰ χρήματα καὶ κειμήλιά του, ὁ Μωσῆς ἡδύνατο νὰ διῶχυσθῇ ὅτι ταῦτα ἡρπάγησαν, καὶ οὕτω νὰ σφετερισθῇ τὰ πάντα ὁ ἴδιος. Πρὸς μέγαν ὅμως θαυμασμόν τοῦ ἡγεμόνος ὁ κύριος Ῥοθσχίλδης εἰδοποίησεν αὐτόν ὅτι σύμπασα ἡ περιουσία του ἦτον ἀσφαλῆς καὶ ἤδη ἔτοιμος πρὸς ἀπόδοσιν σὺν τόκῳ πρὸς πέντε ἐπὶ τῶν ἑκατὸν (comm. με πέντε τὰ ἑκατὸν) ἐπὶ τοῦ χρηματικοῦ. Συγχρόνως δὲ ἐγνωστοποιεῖ αὐτῷ ὁ τραπεζίτης τίνι τρόπῳ ἔσωσεν αὐτὰ καὶ ἐξήτει συγγνώμην, ὅτι ἐχρησιμοποίησε μέρος τῶν χρημάτων, παριστῶν ὅτι, ὅπως σώσῃ ταῦτα, ἠναγκάσθη νὰ θυσιάσῃ τὴν ἑαυτοῦ περιουσίαν. Ὁ δὲ ἡγεμὼν τοσοῦτον συνενκινήθη ἐπὶ τῇ ἀφοσιώσει καὶ θυσίᾳ τοῦ κ. Ῥοθσχίλδου ὑπὲρ τῆς ἐμπιστευθείσης αὐτῷ παρακαταθήκης, ὥστε ἐπέτρεψε νὰ μένωσι τὰ χρήματα ἐν ταῖς χερσὶν αὐτοῦ σὺν μικρῷ τόκῳ. Ὅπως δὲ δείξῃ τὴν εὐγνωμοσύνην αὐτοῦ ὁ ἡγεμὼν, συνέστησε τὸν ἔντιμον Ἰουδαῖον εἰς διαφόρους ἄλλους ἡγεμόνας τῆς Εὐρώπης ὥς δανειστὴν χρημάτων. Ὁ Μωσῆς λοιπὸν προσεκαλεῖτο νὰ κάμῃ μεγάλας δανειστικὰς ἐπιχειρήσεις, δι' ὧν ἀπέκτα κέρδη ἄφθονα· προϊόντος δὲ τοῦ χρόνου, ἐγένετο πλουσιώτατος καὶ, παραλαβὼν τοὺς τρεῖς αὐτοῦ υἱοὺς ἐν τῷ ἰδίῳ ἐπαγγέλματι, ἐγκατέστησεν αὐτοὺς ἐν ταῖς τρισὶ μεγαλοπόλεσι τῆς Εὐρώπης, —

ἐν Λονδίῳ, ἐν Παρισίοις καὶ ἐν Βιέννῃ. Καὶ οἱ τρεῖς ηὐτύχησαν καὶ ἀπέβησαν ἐν Εὐρώπῃ οἱ πλουσιώτατοι πάντων, οὓς ὁ κόσμος μέχρι τοῦδε ἔγνω. Καὶ ὁ μὲν βιώσας (ζήσας) ἐν Λονδίῳ κατέλιπε μετὰ θάνατον ἑπτὰ περιῖπου ἑκατομμύρια λιρῶν ἀγγλικῶν. Οἱ δὲ ἄλλοι δύο ἔλαβον βαθμοὺς εὐγενείας ἀναδειχθέντες βαρῶνοι καὶ εἶναι ἴσως ἐπίσης πλούσιοι, ὥς ὁ ἐν Λονδίῳ ἀποθανὼν ἀδελφὸς των, οὗτινος τὰ τέκνα ὡσαύτως ὑψώθησαν μετὰ ταῦτα εἰς ὁμοίους εὐγενείας βαθμοὺς καὶ δι' ἐνὸς συνοικεσίου μάλιστα καὶ μετὰ τῶν λόρδων (εὐγενῶν) τῆς Ἀγγλίας συνεταυτίσθησαν. Οὕτω μία οἰκογένεια, τῆς ὁποίας τὸ βαλάντιον δύναται νὰ συντηρήσῃ πολέμους καὶ νὰ ἀποκαταστήσῃ εἰρήνην, ὀφείλει ὅλον αὐτῆς τὸ μεγαλεῖον εἰς μίαν προᾶξιν ἐκτάκτου τιμιότητος ἐπὶ ἐμπιστῶσύνῃ.

## DIVISION II.

### THE FORMS OF THE PARTS OF SPEECH

(οἱ τύποι τῶν τοῦ λόγου μερῶν).

Grammarians of the past differed from those of the present time in dividing the parts of speech. However the arrangement according to the following Diagram will be the most reasonable and will impress its self most easily upon the memory of the pupil, for learning the forms of the modern Greek language.

### DIAGRAM OF THE PARTS OF SPEECH.

Τὰ ῥήματα (THE VERBS).	Τὰ ὀνόματα (THE NOUNS).	Τὰ μόρια (THE PARTICLES).
3 συζυγίαι, ἡ τῶν βαρυνόντων, ἡ τῶν περισπωμένων καὶ ἡ τῶν εἰς μι.	3 κλίσεις, ἡ πρώτη, ἡ δευτέρα καὶ ἡ τρίτη, (three declensions, the	τὰ ἐπιφωνήματα (the interjections). τὰ ἐπιρρήματα (the adverbs).



Τὰ ῥήματα  
(THE VERBS).

(three conjugations, the barytones, the contracted and the verbs in μι) (a).

5 ἐγκλίσεις (five Moods).

3 πρόσωπα (three persons).

2 ἀριθμοὶ (two numbers) (b).

2 φωναί, ἡ εἰς ω (or μι) καὶ ἡ εἰς μαι, (two voices, that in ω (or μι) and that in μαι) (c).

6 χρόνοι (six tenses), viz:

ὁ παρῶν (ὁ ἐνεστώς), (the present tense), e. g. γράφω, I write.

Τὰ ὀνόματα  
(THE NOUNS).

first, the second and third.

5 πτώσεις (five cases).

3 γένη (three genders).

2 ἀριθμοὶ (two numbers).

2 κατηγορίαι ὀνομάτων (two categories of nouns) viz: ὀνόματα οὐσιαστικά (substantive nouns).

Τὰ μόρια  
(THE ARTICLES).

οἱ σύνδεσμοι, (the conjunctions).

αἱ προθέσεις (the prepositions).

οὐς. πρᾶσηγορικά (appellatives).  
οὐς. κύρια, (proper nouns).  
συγκεκριμένα, (concrete nouns). e. g. ἵππος, κύων.  
ἀφηρημένα (abstract nouns). e. g. ἀρετή, σοφία.

ὁ μέλλων (the future) e. g. ὀνόματα ἐπίθετα, (adjective nouns).

ὁ παρελθὼν (the past).  
a. ὁ παρατατικός (the imperfect), e. g. ἔγραφον, I wrote.  
b. ὁ ἀόριστος (the aorist), e. g. ἔγραψα, I wrote.  
c. ὁ παρακείμενος (the perfect), e. g. ἔχω γράψει, I have written.  
d. ὁ ὑπερσυντελικός (the pluperfect), e. g. εἶχον γράψει, I had written.

a. ἐπίθετα ποιότητος (qualitative adjectives). e. g. λευκός, μέλας, μαλακός.

b. ἐπίθετα ποσότητος, ἡ ἀριθμητικά (quantitative adjectives or numerals), e. g. δύο, τρεῖς, δεύτερος, τρίτος.

c. ἐπίθετα ἀντωνύμια ἢ ἀντωνυμῖαι καὶ ἄρθρα (representative adjectives or pronouns and articles), e. g. ἐγὼ, σύ, οὗτος, ὅστις, ὁ, ἡ, τόν, τήν.

d. ἐπίθετα μετοχικά ἢ μετοχαί (participial adjectives or participles), e. g. ὁ τύπτων, ὁ τυπτόμενος.

**Note a.** The ancient Greek conjugation in μι is only partly used in the present Greek language, that is to say only the voice μαι is in use, for instance people say, ἵσταμαι, τίθεμαι, δίδομαι,

δείκνυμαι, but not ἴστημι, τίθημι, δίδωμι, δείκνυμι, which are replaced by the barytones σταίνω (and στήνω), ἕζω, δίδω, δεικνύω.

**Note b.** The modern language has retained only two numbers for nouns and verbs out of the three of the ancient Greek, viz: singular and plural, like modern Arabic it keeps but two from the ancient language.

**Note c.** The division of Greek verbs into active, passive, middle or reflective, neutral and deponent, are distinctions in meaning only, not in form, and belong to the syntactical part of the Grammar. There are only two formal distinctions, as has been noticed in the Diagram; otherwise these nominations or distinctions in meaning apply equally to both voices of verbs, for instance, the active meaning, as ἀναγινώσκω βιβλίον and ὠνοῦμαι βιβλίον; the passive meaning, as τύπτομαι ὑπό τινος and πάσχω ὑπὸ τοῦ ψύχους; the middle or reflective meaning, as λούομαι (λούω ἑμαυτόν, I wash myself) and σχολάζω (τίθημι ἑμαυτόν ἐν σχολῇ, I put myself to rest); the deponents can be of the voice ω, e. g. χάσκω (never χάσκωμαι) or of the voice μαι, e. g. πένομαι (never πένω), and the neutrals, e. g. κλαίω, θάλλω, κοιμῶμαι.

According to the above Diagram this Division is subdivided into three chapters; the first chapter contains the regular forms or examples of the different kinds of verbs; the second the regular forms of the different categories of nouns, and the third and last the different kinds of particles.

## CHAPTER I.

### THE VERBS (τὰ ῥήματα).

The verb is the foundation of speech in every language; it imparts life to it and without it speech would be dead and quite unintelligible, as it binds the so-called subject to its attribute or predicate and so forms the sentence, but it is mostly united into one word with the attribute, for instance: ὁ λειμὼν πρασινίζει, instead of ὁ λειμὼν εἶναι πράσινος, τὸ ἔθνος ἀκμαίζει, instead of τὸ ἔθνος εἶναι ἀκμαῖον. This is the reason why the verb should occupy the first place in every Grammar

and especially in the Greek, where this part of speech distinguishes itself above all other words. The learning of its forms is easy and forms about half of this Division, therefore it precedes the other forms.

The verbs of the Greek language (ancient and modern) have three conjugations (*συζυγίαι*), as has been noticed in the Diagram; that is to say they are either barytones (*βαρύτονα*), viz: such verbs, which have the accent not on the last syllable, e.g. *τύπτω*, *λύω*, etc. or such, which have the accent (always a circumflex) on the ultimate and are contracted (*περισπώμενα*), e.g. *τιμῶ*, *φιλῶ*, *δουλῶ*, etc., or lastly they are verbs ending in *μι*, which, as above noticed, are only partly in use in modern Greek, e.g. (*δίδωμι*) *δίδομαι*, (*δείκνυμι*) *δείκνυμαι*, etc. The first conjugation is subdivided into five classes, according to the character of the verb, that is in accordance with the last letter of the root of the verb, which can be a labial, a guttural, a lingual, a liquid and a vowel or diphthong, e.g. *τύπ(τ)-ω*, *πλέκ-ω*, *ἀγγέλλ-ω*, *λύ-ω*, *πεῖθ-ω* (see p. 33 sqq.). The second conjugation is subdivided into three classes, according to the contracted sounds *αω*, *εω* and *οω*; and the third conjugation is subdivided into four classes, according to the last letter of their root, which can be an *α*, an *ε*, an *ο*, and a *νυ*, e. g. *ἵσταμαι*, *τίθεμαι*, *δίδομαι*, *δείκνυμαι*.

Besides the conjugations there are to be distinguished in every verb: moods (*ἐγκλίσεις*), which are five in modern Greek as in the ancient language, viz: the indicative (*ὀρίστικῇ*), the subjunctive (*ὑποτακτικῇ*), the optative (*εὐκτικῇ*), the imperative (*προστακτικῇ*) and the infinitive (*ἀπαρθέματος*); three persons (*πρόσωπα*), except in the imperative, which has only two; two numbers (*ἀριθμοί*); two voices (*φωναί*), the voice ending in *ω* and the voice ending in *μαι*; six tenses (*χρόνοι*): the present (*ὁ ἐνεστώς*), the imperfect (*ὁ παρατατικός*), the future (*ὁ μέλλων*), the aorist (*ὁ ἀόριστος*), the perfect (*ὁ παρακείμενος*) and the pluperfect (*ὁ ὑπερσυντελικός*).

It is also necessary to know what is an augment

(*αὐξησις*) and a reduplication (*ἀναδιπλασιασμός*) in the Greek verbs. Augment is either an *ε* prefixed before the imperfect, aorist, perfect and pluperfect, when the verb begins with a consonant, or the lengthening of the first vowel, when the verb begins with a short vowel, e. g. *τύπτω*, imperfect *ἔτυπτον* etc., *έλεω*, imperfect *ἤλέουν* etc. The first augment is in Greek called *συλλαβικὴ αὐξησις* (syllabical augment), the second one *χρονικὴ αὐξησις* (temporal augment). Reduplication is the repetition of the first consonant of the verb with *ε*, except *ρ* and except in the case, when a double consonant is not a mute before a liquid; this takes place only in the perfect and pluperfect in all their moods, while the augment exists only in the indicative of the imperfect, aorist and pluperfect, and in all the moods of the perfect, when it has not the reduplication, e. g. *τύπτω*, perfect *τέτυφα* (*ἔχω τετυμμένον*), pluperfect *ἔτετύφειν* (*εἶχον τετυμμένον*), *γράφω*, perfect *γέγραφα* (*ἔχω γεγραμμένον*), pluperfect *ἔγεγράφειν* (*εἶχον γεγραμμένον*).

The modern Greek language has three auxiliary verbs (*βοηθητικὰ ῥήματα*), viz: *εἶμαι* (I am), *θέλω* (I will), and *ἔχω* (I have). The two last ones are inflected according to the form of the barytones, consequently only the first one presents any difficulty and it has to precede and to be inflected at first.

### εἶμαι, I AM. :

#### THE PRESENT TENSE (ὁ ἐνεστώς).

INDICATIVE (ὁριστική),		SUBJUNCTIVE (ὕποτακτική),	
Singular	εἶμαι I am		ἦμαι I be.
(ἐνικὸς)	εἶσαι	Singular,	ἦσαι
	εἶναι		ἦναι
Plural (πλη-	εἴμεθα		ἦμεθα
θυντικὸς)	εἴσθε	Plural,	ἦσθε
	εἶναι		ἦναι
	(a. G. εἶμι)		(a. G. ῶ)



## OPTATIVE (εὐκτική),

- S. εἴθε νὰ ᾔμαι I might, or  
 εἴθε νὰ ᾔσαι I wish to be.  
 εἴθε νὰ ᾔναι  
 εἴθε νὰ ᾔμεθα  
 P. εἴθε νὰ ᾔσθε  
 εἴθε νὰ ᾔναι.  
 (a. G. εἴην).

## IMPERATIVE (προστακτική),

- S. ἔσο, be.  
 ἔστω and  
 ἄς ᾔναι  
 P. ἔστε  
 ἔστωσαν and  
 ἄς ᾔναι  
 (a. G. ἔσσι).

## INFINITIVE (ἀπαρέμφατος),

- νὰ ᾔναι (a), to be  
 or ὅτι εἶναι (b)  
 (a. G. εἶναι).

## PARTICIPLE (μετοχή),

- Masculine, ὢν, being  
 Feminine, οὔσα  
 Neuter, ὄν.

## IMPERFECT TENSE

(παρτατικὸς),

- ᾔμην and v. ᾔμουν, I was  
 S. ᾔσο ᾔσουν  
 ᾔτο(ν) ᾔταν  
 ᾔμεθα ᾔμασταν  
 P. ᾔσθε ᾔσασταν  
 ᾔσαν ᾔταν  
 (a. G. ᾔν)

## FUTURE TENSE

(μέλλων),

- ἔσθαι and ἔλω  
 S. ἔσθαι ἔλεις  
 ἔσθαι ἔλει  
 ἔμεθα ἔλομεν  
 P. ἔσθε ἔλετε  
 ἔσθαι ἔλουσι(ν)  
 (a. G. ἔσονται). ἔλουν εἶναι.

## CONDITIONAL MOOD

(ὑποθετικὴ ἢ δυνητικὴ ἔγκλισις),

- ἔσθαι and ἔσθαι  
 S. ἔσο ἔσθαι  
 ἔτο(ν) ἔσθαι  
 ἔμεθα ἔσθαι  
 P. ἔσθε ἔσθαι  
 ἔσαν ἔσθαι  
 (a. G. ἔν ἄν). ἔσθαι

## OPTATIVE OF THE

PAST (εὐκτικὴ τοῦ παρελθόντος),

- εἴθε νὰ ᾔμην I might or  
 εἴθε νὰ ᾔσο wished to  
 εἴθε νὰ ᾔτο(ν) have been  
 εἴθε νὰ ᾔμεθα  
 εἴθε νὰ ᾔσθε  
 εἴθε νὰ ᾔσαν  
 (a. G. εἴθε ἐγένεσθαι).

For Notes a. and b. see page 25 and 26, Not. a and b.

## A. THE CONJUGATION OF THE BARYTONES

(ἡ συζυγία τῶν βαρυτόνων).

## 1. VOICE IN ω (φωνή εἰς ω), GENERALLY CALLED ACTIVE.

## τύπτω, I STRIKE.

## INDICATIVE MOOD (ὁριστική)

PRESENT (ἐνεστώς),		FUTURE (μέλλων),	
τύπτω	I strike, I am	ἡα τυψω	or ἡελω
S. τυπτεῖς	striking	S. ἡα τυψης	ἡελεις
τυπτεῖ		ἡα τυψη	ἡελει
τυπτομεν		ἡα τυψωμεν	ἡελομεν
P. τυπτετε		P. ἡα τυψητε	ἡελετε
τυπτουσι(v) and v.		ἡα τυψωσι(v)	ἡελουσι
τυπτουν		and v. ἡα τυψουν	and v. ἡελουν τυψει
		(a. G. τυψω).	

IMPERFECT (παρατατικός),		AORIST (ἀόριστος),	
ἔτυπτον	I struck, I was striking	ἔτυψα	I struck
S. ἔτυπτες		S. ἔτυψας (comm. ες)	
ἔτυπτε(v)		ἔτυψε(v)	
ἐτύπτομεν		ἐτύψαμεν	
P. ἐτύπτετε		P. ἐτύψατε	
ἔτυπτον		ἔτυψαν	
and v. ἔτυπταν		(momentary action).	
(continual action).			

PERFECT (παρθεμένος),		PLUPERFECT (ὑπερσυντελικός),	
ἔχω	I have struck	εἶχον	I had struck
S. ἔχεις	τύψει or τετυμμένον,	(v. εἶχα)	τύψει or τετυμμέ-
ἔχει	ην, ον	S. εἶχες	νον, ην, ον
ἔχομεν		εἶχε(v)	
P. ἔχετε	τύψει or τετυμμέ-	εἶχομεν	
ἔχουσι(v)	νον, ην, ον	(v. εἶχαμεν)	
		P. εἶχετε	τύψει or τετυμ-
		εἶχον	μένον, ην, ον
and v. ἔχουν τυψει or τετυμμέ-		(v. εἶχαν)	
νον, ην, ον		(a. G. ἐτετύφειν)	
(a. G. τέτυφα)			

THE FIRST CONDITIONAL MOOD,  
(ἡ πρώτη ὑποθετικὴ ἢ δυνητικὴ ἔγκλισις),

ἦδελον	{	or	ἂν ἔτυπτον	I should
(v. ἦδελα)				strike
S. ἦδελες		τύπτει	ἂν ἔτυπτες	
ἦδελε(v)			ἂν ἔτυπτε(v)	
ἦδέλομεν	{		ἂν ἐτύπτομεν	
P. ἦδέεστε		τύπτει	ἂν ἐτύπτετε	
ἦδελον			ἂν ἔτυπτον	
(a. G. ἔτυπτον ἄν)				
and v. ἦδέλαμεν	{			
ἦδέλατε		τύπτει		
ἦδελαν				

THE SECOND CONDI-  
TIONAL MOOD, (ἡ δευ-  
τέρα ὑποθετικὴ ἢ δυνη-  
τικὴ ἔγκλισις),

ἦδελον	{	I should have
(v. ἦδελα)		struck
S. ἦδελες		τύψει
ἦδελε(v)		
ἦδέλομεν	{	
P. ἦδέεστε		τύψει
ἦδελον		
(a. G. ἔτυπα ἄν).		
and v. ἦδέλαμεν	{	
ἦδέλατε		τύψει
ἦδελαν		

### SUBJUNCTIVE MOOD (ὑποτακτικὴ).

PRESENT (ἐνεστώς),

τύπτω	I may strike
S. τύπτῃς	
τύπτῃ	
τύπτωμεν	
P. τύπτετε	
τύπτωσι(v)	
(continual action).	

AORIST (ἀόριστος),

τύψω	I may strike
S. τύψῃς	
τύψῃ	
τύψωμεν	
P. τύψητε	
τύψωσι(v)	
(momentary action).	

PERFECT (παρθεμένης),

ἔχω	{	I may have struck
S. ἔχῃς		τύψει or τετύμμενον, ἦν, ον.
ἔχῃ		
ἔχωμεν	{	
P. ἔχητε		τύψει or τετύμμενον, ἦν, ον.
ἔχωσι(v)		
(a. G. τετύφω).		

## OPTATIVE MOOD (εὐκτική).

## PRESENT (ένεστώς),

- εἴδε νὰ τύπτω I might strike  
 S. εἴδε νὰ τύπτῃς  
 εἴδε νὰ τύπτῃ  
 εἴδε νὰ τύπτωμεν  
 P. εἴδε νὰ τύπτῃτε  
 εἴδε νὰ τύπτωσι(ν)  
 and v. εἴδε νὰ τύπτουν.  
 (a. G. τύπτοιμι).  
 (continual action).

## AORIST (ἀόριστος),

- εἴδε νὰ τύψω I might strike  
 S. εἴδε νὰ τύψῃς  
 εἴδε νὰ τύψῃ  
 εἴδε νὰ τύψωμεν  
 P. εἴδε νὰ τύψῃτε  
 εἴδε νὰ τύψωσι(ν)  
 and v. εἴδε νὰ τύψουν.  
 (a. G. τύψαιμι).  
 (momentary action).

## PERFECT (παράκειμενος),

- εἴδε νὰ ἔχω } I might have struck  
 S. εἴδε νὰ ἔχῃς } τύψει or  
 εἴδε νὰ ἔχῃ } τετυμμένον, ἦν, ον  
 εἴδε νὰ ἔχωμεν }  
 P. εἴδε νὰ ἔχῃτε } τύψει or  
 εἴδε νὰ ἔχωσι(ν) } τετυμμένον, ἦν, ον  
 and v. εἴδε νὰ ἔχουν τύψει or τετυμμένον, ἦν, ον.  
 (a. G. τετύφοιμι).

## PLUPERFECT OR OPTATIVE OF THE VERY PAST

(εὐκτική τοῦ προπαρελθόντος), (a)

- εἴδε νὰ εἶχον } I might have struck  
 S. εἴδε νὰ εἶχες } τύψει or  
 εἴδε νὰ εἶχε(ν) } τετυμμένον, ἦν, ον.  
 εἴδε νὰ εἶχομεν }  
 P. εἴδε νὰ εἶχετε } τύψει or  
 εἴδε νὰ εἶχον } τετυμμένον, ἦν, ον.

**Note a.** This form is peculiar to modern Greek, expressing a wish of the very past.



## IMPERATIVE MOOD (προστακτική).

## PRESENT (ένεστώς),

S. τύπτε	strike thou or
ἄς τύπτῃ	be striking
P. τύπτετε	
ἄς τύπτωσι(ν)	
and v. ἄς τύπτουν	
(continual action).	

## AORIST (ἀόριστος),

S. τύψον	strike thou
(v. τύψε)	
ἄς τύψῃ	
P. τύψατε	
ἄς τύψωσι(ν)	
and v. ἄς τύψουν	
(momentary action).	

## PERFECT (παράκειμενος),

S. ἔχε	} have struck	} τετυμμένον, ἦν, ον.
ἄς ἔχῃ		
P. ἔχετε	} τετυμμένον, ἦν, ον.	
ἄς ἔχωσι(ν)		
(a. G. τέτυφε).		

## INFINITIVE MOOD (ἀπαρέμφατος).

## PRESENT (ένεστώς).

νὰ τύπτῃ (α)	or
ὅτι τύπτει (β)	
to strike	
(a. G. τύπτειν)	
(continual action).	

## FUTURE (μέλλων).

ὅτι δὰ τύψῃ	
to be about to	
strike	
(a. G. τύψειν)	

## AORIST (ἀόριστος),

νὰ τύψῃ	
to strike	
(a. G. τύψαι)	
(momentary action).	

## PERFECT (παράκειμενος),

νὰ ἔχῃ or	} τύψει or	} τετυμμένον, ἦν, ον
ὅτι ἔχει		
to have struck.		
(a. G. τετυφέναι).		

Note a. The infinitives of the modern Greek language are inflected, viz: they have 1st, 2nd and 3d persons of the singular and plural according to their syntactical subject, for instance: νὰ τύπτῃ is inflected as the subjunctive of the present νὰ τύπτω, νὰ τύπτῃς, νὰ τύπτῃ, etc.; ὅτι τύπτει is inflected as the indicative of the same; νὰ τύψῃ and ὅτι δὰ τύψῃ as the subjunctive of the aorist; νὰ ἔχῃ τύψει or ὅτι ἔχει τύψει as the subjunctive of the perfect, or the indicative of the same.

**Note b.** The particle ὅτι precedes the infinitive, when this is governed by a verb expressing a personal or individual idea, e. g. after the verbs, νομίζω, πιστεύω, ὑποτίθεμαι (c. ὑποθέτω), ἐλπίζω ὅτι, etc. otherwise the particle νά precedes the infinitive.

### PARTICIPLES (μετοχαί).

PRESENT (ἐνεστώς),		AORIST (ἀόριστος),	
masc. τύπων (ἄρσενική)		masc. τύψας	
feminine τύπτουσα (θηλυκή)		feminine τύψασα	
neuter τύπτον (οὐδετέρη) striking. (continual action).		neuter τύψαν (momentary action), having struck.	

### FUTURE (μέλλων),

m. μέλλων νά τύψη
f. μέλλουσα νά τύψη
n. μέλλον νά τύψη about to strike. (a. G. τύψων).

## 2. VOICE IN μαι (φωνή εἰς μαι), GENERALLY CALLED PASSIVE OR MIDDLE.

τύπτομαι, I AM STRUCK AND I STRIKE MYSELF.

### INDICATIVE MOOD.

PRESENT,	FUTURE,	
τύπτομαι I am struck and	ἑὰ τυφῶ	or ἑέλω τυφῶ I shall
S. τύπτειν I strike myself	S. ἑὰ τυφῆς	ἑέλεις τυφῆ bestruck
τύπεται	ἑὰ τυφῇ	ἑέλει τυφῇ
τυπτόμεθα	ἑὰ τυφῶμεν	ἑέλομεν τυφῇ ;
P. τύπτεσθε	P. ἑὰ τυφῆτε	ἑέλετε τυφῇ
τύπονται	ἑὰ τυφῶσι(ν)	ἑέλουσι(ν) τυφῇ and v. ἑέλουν τυφῇ (a. G. τυφῆσομαι)

## IMPERFECT,

ἐτυπτόμην I was struck and  
S. ἐτύπτεσο I struck myself  
ἐτύπτετο

ἐτυπτόμεθα  
P. ἐτύπτεσθε  
ἐτύπτοντο  
(continual action).

## AORIST,

ἐτύφθην I was struck  
S. ἐτύφθης  
ἐτύφθη

ἐτύφθημεν  
P. ἐτύφθητε  
ἐτύφθησαν  
(momentary action).

## PERFECT,

εἶμαι τετυμμένος, η, ον I have  
S. εἶσαι τετυμμένος, η, ον been  
εἶναι τετυμμένος, η, ον struck

εἶμεθα τετυμμένοι, αι, α  
P. εἴσθε τετυμμένοι, αι, α  
εἶναι τετυμμένοι, αι, α  
(a. G. τέτυμαι).

## PLUPERFECT,

ἤμην τετυμμένος, η, ον I had  
S. ἦσο τετυμμένος, η, ον been  
ἦτο(ν) τετυμμένος, η, ον struck

ἤμεθα τετυμμένοι, αι, α  
P. ἦσθε τετυμμένοι, αι, α  
ἦσαν τετυμμένοι, αι, α  
(a. G. ἐτετύμην).

## MIDDLE (SECOND) FUTURE.

θὰ τύψω ἑμαυτὸν and  
S. θὰ τύψῃς σεαυτὸν  
θὰ τύψῃ ἑαυτὸν

θὰ τύψωμεν ἡμᾶς αὐτοὺς  
P. θὰ τύψῃτε ἑαυτοὺς  
θὰ τύψωσι(ν) ἑαυτοὺς  
(a. G. τύψομαι)

θέλω τύψει ἑμαυτὸν  
θέλεις τύψει σεαυτὸν  
θέλει τύψει ἑαυτὸν

θέλομεν τύψει ἡμᾶς αὐτοὺς  
θέλετε τύψει ἑαυτοὺς  
θέλουσι(ν) τύψει ἑαυτοὺς  
I shall strike myself.

## MIDDLE (SECOND) AORIST.

ἔτυψα ἑμαυτὸν I have struck myself  
S. ἔτυπας (comm. ες) σεαυτὸν  
ἔτυψε(ν) ἑαυτὸν

ἐτύψαμεν ἡμᾶς αὐτοὺς  
ἐτύπατε ἑαυτοὺς  
ἔτυψαν ἑαυτοὺς  
(a. G. ἐτυπάμην).

## THE PASSIVE CONDITIONAL MOODS.

ἦξιλον τύπτεσθαι	and	ἡὰ ἐτυπτόμην
(v. ἦξιλα)		
S. ἦξιλες τύπτεσθαι		ἡὰ ἐτύπτεσο
ἦξιλε(v) τύπτεσθαι		ἡὰ ἐτύπτετο
ἦξιλόμεν τύπτεσθαι		ἡὰ ἐτυπτόμεθα
P. ἦξιλέτε τύπτεσθαι		ἡὰ ἐτύπτεσθε
ἦξιλον τύπτεσθαι		ἡὰ ἐτύπτοντο
and v. ἦξιλάμεν τύπτεσθαι		
ἦξιλάτε τύπτεσθαι		
ἦξιλαν τύπτεσθαι		

I should be struck.

(a. G. ἐτυπτόμην ἄν).

ἦξιλον τυφθῆναι	I should have been struck
(v. ἦξιλα)	
S. ἦξιλες τυφθῆναι	
ἦξιλε(v) τυφθῆναι	
ἦξιλόμεν τυφθῆναι	
P. ἦξιλέτε τυφθῆναι	
ἦξιλον τυφθῆναι	
and v. ἦξιλάμεν τυφθῆναι	
ἦξιλάτε τυφθῆναι	
ἦξιλαν τυφθῆναι	
(a. G. ἐτύφθην ἄν).	

## THE MIDDLE CONDITIONAL MOODS.

ἦξιλον τύπτει ἑμαυτὸν	and	ἡὰ ἔτυπτον ἑμαυτὸν
(v. ἦξιλα)		
S. ἦξιλες τύπτει σεαυτὸν		ἡὰ ἔτυπτες σεαυτὸν
ἦξιλε(v) τύπτει ἑαυτὸν		ἡὰ ἔτυπτε(v) ἑαυτὸν
ἦξιλόμεν τύπτει ἡμᾶς αὐτοὺς		ἡὰ ἐτύπτομεν ἡμᾶς αὐτοὺς
P. ἦξιλέτε τύπτει ἑαυτοὺς		ἡὰ ἐτύπτετε ἑαυτοὺς
ἦξιλον τύπτει ἑαυτοὺς		ἡὰ ἔτυπτον ἑαυτοὺς
and v. ἦξιλάμεν τύπτει ἡμᾶς αὐτοὺς		
ἦξιλάτε τύπτει ἑαυτοὺς		
ἦξιλαν τύπτει ἑαυτοὺς		

I should strike myself

(a. G. ἐτυπτόμην ἄν or τυπτοίμην ἄν).



## THE MIDDLE CONDITIONAL MOODS.

- ἤθελον τύψει ἑμαυτὸν  
 (v. ἤθελα)  
 S. ἤθελες τύψει σεαυτὸν  
 ἤθελε(ν) τύψει ἑαυτὸν  
 ἤθελομεν τύψει ἡμᾶς αὐτοὺς  
 P. ἤθέλετε τύψει ἑαυτοὺς  
 ἤθελον τύψει ἑαυτοὺς  
 and v. ἤθέλαμεν τύψει ἡμᾶς αὐτοὺς  
 ἤθέλατε τύψει ἑαυτοὺς  
 ἤθελαν τύψει ἑαυτοὺς  
 I should have struck myself  
 (a. G. ἐτυψάμην or τυψαίμην ἄν)

## THE FUTURUM EXACTUM (ὁ μετ' ὀλίγον μέλλων),

- ἔα ἦμαι τετυμμένος, η, ον and ἔελω εἶσθαι τετυμμένος, η, ον  
 S. ἔα ἦσαι τετυμμένος, η, ον ἔέλεις εἶσθαι τετυμμένος, η, ον  
 ἔα ἦναι τετυμμένος, η, ον ἔέλει εἶσθαι τετυμμένος, η, ον  
 ἔα ἦμεθα τετυμμένοι, αι, α ἔελομεν εἶσθαι τετυμμένοι, αι, α  
 P. ἔα ἦσθε τετυμμένοι, αι, α ἔέλετε εἶσθαι τετυμμένοι, αι, α  
 ἔα ἦναι τετυμμένοι, αι, α ἔέλουσι(ν) εἶσθαι τετυμμένοι, αι, α  
 and v. ἔέλουν εἶσθαι τετυμμένοι, αι, α.  
 I shall have been struck.  
 (a. G. τετύψομαι).

## SUBJUNCTIVE MOOD.

## PRESENT,

- τύπτωμαι I may be struck  
 S. τύπῃσαι and I may strike  
 τύπῃται myself  
 τυπώμεθα  
 P. τύπῃσθε  
 τύπῳνται  
 (continual action).

## AORIST,

- τυφθῶ I may be struk  
 S. τυφθῇς  
 τυφθῇ  
 τυφθῶμεν  
 P. τυφθῇτε  
 τυφθῶσι(ν)  
 and v. τυφθοῦν  
 (momentary action).

## PERFECT,

- ἦμαι τετυμμένος, ἡ, ον  
 S. ἦσαι τετυμμένος, ἡ, ον  
 ἦναι τετυμμένος, ἡ, ον  
 ἦμεθα τετυμμένοι, αι, α  
 P. ἦσθε τετυμμένοι, αι, α  
 ἦναι τετυμμένοι, αι, α  
 I may have been struck.  
 (a. G. τετυμμένος ὦ).

## OPTATIVE MOOD.

## PRESENT,

- also the middle form  
 εἶδε νὰ τύπτωμαι I might be struck  
 S. εἶδε νὰ τύπτῃσαι struck and  
 εἶδε νὰ τύπῃται I might strike  
 εἶδε νὰ τυπώμεθα myself  
 P. εἶδε νὰ τύπῃσθε  
 εἶδε νὰ τύπωνται  
 (a. G. τυπτοίμην)  
 (continual action).  
 εἶδε νὰ τύπτω ἐμαυτὸν  
 S. εἶδε νὰ τύπῃς σεαυτὸν  
 εἶδε νὰ τύπῃ ἑαυτὸν  
 εἶδε νὰ τύπτωμεν ἡμᾶς αὐτοὺς  
 P. εἶδε νὰ τύπῃτε ἑαυτοὺς  
 εἶδε νὰ τύπωσι(ν) ἑαυτοὺς  
 and v. εἶδε νὰ τύπουν ἑαυτοὺς  
 I might strike myself.  
 (continual action).

## THE PASSIVE AORIST,

- εἶδε νὰ τυφθῶ  
 S. εἶδε νὰ τυφθῇς  
 εἶδε νὰ τυφθῇ  
 εἶδε νὰ τυφθῶμεν  
 P. εἶδε νὰ τυφθῇτε  
 εἶδε νὰ τυφθῶσι(ν)  
 and v. εἶδε νὰ τυφθοῦν  
 I might be struck.  
 (a. G. τυφθεῖην).  
 (momentary action).

## THE MIDDLE AORIST,

- εἶδε νὰ τύψω ἐμαυτὸν  
 S. εἶδε νὰ τύψῃς σεαυτὸν  
 εἶδε νὰ τύψῃ ἑαυτὸν  
 εἶδε νὰ τύψωμεν ἡμᾶς αὐτοὺς  
 P. εἶδε νὰ τύψῃτε ἑαυτοὺς  
 εἶδε νὰ τύψωσι(ν) ἑαυτοὺς  
 and v. εἶδε νὰ τύψουν ἑαυτοὺς  
 I might strike myself.  
 (a. G. τυψάμην).  
 (momentary action).

## PERFECT.

- εἶδε νὰ ἦμαι τετυμμένος, ἡ, ον  
 S. εἶδε νὰ ἦσαι τετυμμένος, ἡ, ον  
 εἶδε νὰ ἦναι τετυμμένος, ἡ, ον  
 εἶδε νὰ ἦμεθα τετυμμένοι, αἱ, α  
 P. εἶδε νὰ ἦσθε τετυμμένοι, αἱ, α  
 εἶδε νὰ ἦναι τετυμμένοι, αἱ, α  
 I might have been struck.  
 (a. G. τετυμμένος εἶην).

## PLUPERFECT OR OPTATIVE OF THE PAST (a).

- εἶδε νὰ ἦμην τετυμμένος, ἡ, ον  
 S. εἶδε νὰ ἦσο τετυμμένος, ἡ, ον  
 εἶδε νὰ ἦτο(ν) τετυμμένος, ἡ, ον  
 εἶδε νὰ ἦμεθα τετυμμένοι, αἱ, α  
 P. εἶδε νὰ ἦσθε τετυμμένοι, αἱ, α  
 εἶδε νὰ ἦσαν τετυμμένοι, αἱ, α  
 I might have been struck.

Note a. The same remark as in the voice in ω applies itself also here.

## IMPERATIVE MOOD.

## PRESENT,

- S. τύπτου  
 ᾧς τύπτηται  
 P. τύπτεσθε  
 ᾧς τύπτονται  
 also the middle form  
 S. τύπτε σεαυτὸν (ἑαυτὸν)  
 ᾧς τύπτη ἑαυτὸν  
 P. τύπτετε ἑαυτοὺς  
 ᾧς τύπτωσι(ν) ἑαυτοὺς  
 (continual action)  
 be struck and strike thyself.

## AORIST,

- S. τύφθητι and v. τύψου  
 ᾧς τύφθῃ  
 P. τύφθητε and v. τυφθῆτε  
 ᾧς τυφθῶσι(ν)  
 be struck  
 the middle aorist  
 S. τύψον (v. τύψε) σεαυτὸν  
 (ἑαυτὸν)  
 ᾧς τύψῃ ἑαυτὸν  
 P. τύψατε ἑαυτοὺς  
 ᾧς τύψωσι(ν) ἑαυτοὺς  
 (v. ᾧς τύψουν)  
 (momentary action) strike thyself.

## PERFECT,

S. ἔσο τετυμμένος, η, ον  
ἔστω τετυμμένος, η, ον

P. ἔστε τετυμμένοι, αι, α  
ἔστωσαν τετυμμένοι, αι, α  
be struk (the result remaining).  
(a. G. τέτυπο).

## INFINITIVE MOOD.

## PRESENT,

να τύπῃται to be struck and  
or ὅτι τύπεται (a) to strike oneself  
also the middle form  
να τύπῃ ἑαυτὸν to strike oneself  
or ὅτι τύπτει ἑαυτὸν  
(a. G. τύπτεσθαι)  
(continual action).

## FUTURE,

ὅτι δὲ τυφθῇ  
to be about to be struck  
(a. G. τυφθήσεσθαι)

## PERFECT,

να ᾦναι } τετυμμένος, η, ον  
or ὅτι εἶναι } to have been struck  
(a. G. τετύφθαι)

## AORIST

να τυφθῇ  
to be struck  
(a. G. τυφθῆναι)  
(momentary action).

**Note a.** The same remarks as to the inflexion of the infinitives must be considered also here, which have been mentioned for the infinitives of the voice in ω.

## PARTICIPLES.

## PRESENT,

m. τυπτόμενος  
f. τυπτομένη  
n. τυπτόμενον  
being struck and striking  
oneself  
and m. τύπτων ἑαυτὸν  
f. τύπτουσα ἑαυτήν  
n. τύπτον ἑαυτὸ  
striking oneself.

## AORIST,

m. τυφθεῖς  
f. τυφθεῖσα  
n. τυφθὲν  
struck

## THE MIDDLE AORIST

m. τύψας ἑαυτὸν  
f. τύψασα ἑαυτήν  
n. τύψαν ἑαυτὸ  
having struck oneself  
(a. G. τυψάμενος)



## PERFECT

- m. τετυμμένος  
 f. τετυμμένη  
 n. τετυμμένον  
 having been struck

## FUTURE,

- m. μέλλων νά τυφθῇ  
 f. μέλλουσα νά τυφθῇ  
 n. μέλλον νά τυφθῇ  
 about to be struck  
 (a. G. τυφθισόμενος)

## THE MIDDLE FUTURE

- m. μέλλων νά τύψῃ ἑαυτὸν  
 f. μέλλουσα νά τύψῃ ἑαυτήν  
 n. μέλλον νά τύψῃ ἑαυτὸ  
 about to strike oneself  
 (a. G. τυψόμενος).

## THE FUTURUM EXACTUM

- m. μέλλων νά ῥῆναι τετυμμένος  
 f. μέλλουσα νά ῥῆναι τετυμμένη  
 n. μέλλον νά ῥῆναι τετυμμένον  
 about to shall be struck  
 (a. G. τετυψόμενος).

The other four classes of the first conjugation, viz: of the conjugation of the barytones are those, whose character (*χαρακτήρ*) or characteristic letter in the present tense is not a labial *π*, *β*, *φ* and *πτ* as in the above paradigm, but a guttural *κ*, *γ*, *χ* and *σς*, *ττ*, or a lingual *τ*, *δ*, *θ* and *ζ*, or a liquid *λ*, *μ*, *ν*, *ρ*, or finally a vowel or a diphthong.

In every word, consequently also in the verb there is to be distinguished a root (*ρίζα*) and an ending or end-syllable (*κατάληξις*). The last letter of the root is called in the Greek language *χαρακτήρ* (character or characteristic letter); e. g. in the verb *λείπ-ω λείπ* is the root, *ω* the ending and *π* the character; in the verb *λέγω λέγ* is the root, *ω* the ending and *γ* the character etc.

The remaining four classes of the conjugation of the barytones do not present any special difficulty in their inflexion, except that the gutturals melt their character

together with the  $\sigma$  of the modern Greek future and aorist tenses, not in  $\psi$  as in the class of labials, but in  $\xi$ , e. g. διώκω, fut.  $\theta\acute{\alpha}$  διώξω, aor. ἐδίωξα, φλέγω, fut.  $\theta\acute{\alpha}$  φλέξω, aor. ἔφλεξα etc., the linguals are elided before the  $\sigma$  of the above named tenses, e. g. κλώθω, fut.  $\theta\acute{\alpha}$  κλώσω, aor. ἔκλωσα, σπεύδω, fut.  $\theta\acute{\alpha}$  σπεύσω, aor. ἔσπευσα etc.; the liquids keep their character unchanged and lengthen the last syllable of the root, e. g. μένω, fut.  $\theta\acute{\alpha}$  μείνω, aor. ἔμεινα, κερδαίνω, fut.  $\theta\acute{\alpha}$  κερδήσω, aor. ἐκέρδησα etc., finally the vowel (and diphthong) class of the barytones do not generally present any change in the future and aorist tenses, e. g. ἀκούω, fut.  $\theta\acute{\alpha}$  ἀκούσω, aor. ἤκουσα, λύω, fut.  $\theta\acute{\alpha}$  λύσω, aor. ἔλυσα, etc.

The following diagram represents all the five classes of the conjugation of the barytones, inflected according to the above example.

a. The class of labials,  $\pi$ ,  $\beta$ ,  $\varphi$  and  $\pi\tau$ :

$\pi$ . voice in  $\omega$ ; present, λάμπω, imperfect, ἔλαμπον, fut.  $\theta\acute{\alpha}$  λάμψω, aor. ἔλαμπα, perfect, ἔχω λάμψει, pluperfect, εἶχον λάμψει.

voice in  $\mu\alpha\iota$ ; present, λείπομαι, imperfect, ἐλειπόμην, fut.  $\theta\acute{\alpha}$  λειφθῶ, fut. 2<sup>nd</sup>,  $\theta\acute{\alpha}$  λείψω ἑμαυτὸν, aor. ἐλείφθην, aor. 2<sup>nd</sup> ἔλειψα ἑμαυτὸν, perfect, εἶμαι λελειμμένος, pluperfect, ἤμην λελειμμένος, fut. exactum,  $\theta\acute{\alpha}$  ἦμαι λελειμμένος.

$\beta$ . voice in  $\omega$ ; θλίβω, imperf. ἔθλιβον, fut.  $\theta\acute{\alpha}$  θλίψω, aor. ἔθλιπα, perfect, ἔχω θλίψει, pluperf. εἶχον θλίψει.

voice in  $\mu\alpha\iota$ ; θλίβομαι, imperf. ἐθλιβόμην, fut.  $\theta\acute{\alpha}$  θλιφθῶ, fut. 2<sup>nd</sup>  $\theta\acute{\alpha}$  θλίψω ἑμαυτὸν, aor. ἐθλίβην, aor. 2<sup>nd</sup> ἔθλιπα ἑμαυτὸν, perfect, εἶμαι τεθλιμμένος, pluperfect, ἤμην τεθλιμμένος, fut. exactum,  $\theta\acute{\alpha}$  ἦμαι τεθλιμμένος.

$\varphi$ . voice in  $\omega$ ; τρέφω, imperf. ἔτρεφον, fut.  $\theta\acute{\alpha}$  θρέψω, aor. ἔθρεψα, perfect, ἔχω θρέψει, pluperf. εἶχον θρέψει.

voice in  $\mu\alpha\iota$ ; γράφομαι, imperfect, ἐγραφόμην, fut.  $\theta\acute{\alpha}$  γραφθῶ, fut. 2<sup>nd</sup>  $\theta\acute{\alpha}$  γράψω ἑμαυτὸν, aor. ἐγράφην, aor. 2<sup>nd</sup> ἔγραψα ἑμαυτὸν, perfect, εἶμαι γεγραμμένος, pluperfect, ἤμην γεγραμμένος, fut. exactum  $\theta\acute{\alpha}$  ἦμαι γεγραμμένος.

*πτ.* voice in *ω*; τύπτω, imperfect *ἐτυπτον*, etc. as above.

voice in *μαι*; τύπτομαι, imperf. *ἐτυπτόμην* etc. as above.

b. The class of gutturals *κ, γ, χ* and *σσ, ττ*:

*κ.* voice in *ω*; πλέκω, imperf. *ἔπλεκον*, fut. *θὰ πλέξω*, aor. *ἔπλεξα*, perf. *ἔχω πλέξει*, pluperfect *εἶχον πλέξει*.

voice in *μαι*; διώκομαι, imperf. *ἐδιωκόμην*, fut. *θὰ διωχθῶ*, fut. 2<sup>nd</sup> *θὰ διώξω ἑμαυτὸν*, aor. *ἐδιώχθην*, aor. 2<sup>nd</sup>, *ἐδίωξα ἑμαυτὸν*, perf. *εἶμαι δεδιωγμένος*, pluperf. *ἦμην δεδιωγμένος*, fut. exactum *θὰ ἦμαι δεδιωγμένος*.

*γ.* voice in *ω*; πνίγω, imperf. *ἐπνιγον*, fut. *θὰ πνίξω*, aor. *ἔπνιξα*, perf. *ἔχω πνίξει*, pluperf. *εἶχον πνίξει*.

voice in *μαι*; πνίγομαι, imperf. *ἐπνιγόμην*, fut. *θὰ πνιχθῶ*, fut. 2<sup>nd</sup> *θὰ πνίξω ἑμαυτὸν*, aor. *ἐπνίχθην* and *ἐπνίγην*, aor. 2<sup>nd</sup> *ἔπνιξα ἑμαυτὸν*, perf. *εἶμαι πεπνιγμένος*, pluperfect *ἦμην πεπνιγμένος*, fut. exactum, *θὰ ἦμαι πεπνιγμένος*.

*χ.* voice in *ω*; τρέχω, imperf. *ἔτρεχον*, fut. *θὰ τρέξω*, aor. *ἔτρεξα*, perfect *ἔχω τρέξει*, pluperf. *εἶχον τρέξει*.

voice in *μαι*; βρέχομαι, imperf. *ἐβρεχόμην*, fut. *θὰ βρεχθῶ*, fut. 2<sup>nd</sup> *θὰ βρέξω ἑμαυτὸν*, aor. *ἐβρέχθην* (and *ἐβράχην*), aor. 2<sup>nd</sup> *ἔβρεξα ἑμαυτὸν*, perfect *εἶμαι βεβρεγμένος*, pluperf. *ἦμην βεβρεγμένος*, fut. exactum, *θὰ ἦμαι βεβρεγμένος*.

*σσ.* voice in *ω*; μαλάσσω, imperf. *ἐμάλασσον*, fut. *θὰ μαλάξω*, aor. *ἐμάλαξα*, perf. *ἔχω μαλάξει*, pluperf. *εἶχον μαλάξει*.

voice in *μαι*; ἀλλάσσομαι, imperf. *ἠλλάσσομην*, fut. *θὰ ἀλλαχθῶ*, fut. 2<sup>nd</sup> *θὰ ἀλλάξω ἑμαυτὸν*, aor. *ἠλλάχθην* (and *ἠλλάγην*), aor. 2<sup>nd</sup> *ἠλλαξα ἑμαυτὸν*, perf. *εἶμαι ἠλλαγμένος*, pluperf. *ἦμην ἠλλαγμένος*, fut. exactum *θὰ ἦμαι ἠλλαγμένος*.

*ττ.* voice in *ω*; τάττω, imperf. *ἔταττον*, fut. *θὰ τάξω*, aor. *ἔταξα*, perf. *ἔχω τάξει*, pluperf. *εἶχον τάξει*.

voice in *μαι*; τάττομαι, imperf. *ἐταττόμην*, fut. *θὰ ταχθῶ*, fut. 2<sup>nd</sup> *θὰ τάξω ἑμαυτὸν*, aor. *ἐτάχθην*, aor. 2<sup>nd</sup>

ἔταξα ἑμαυτὸν, perf. εἶμαι τεταγμένος, pluperfect ἤμην τεταγμένος, fut. exact. θὰ ἤμῃ τεταγμένος.

c. The class of linguals τ, δ, θ and ζ:

τ. voice in ω; ἀνύτω, imperf. ἦνυτον, fut. θὰ ἀνύσω, aor. ἦνυσα, perfect ἔχω ἀνύσει, pluperf. εἶχον ἀνύσει.

voice in μαι; διανύτομαι, imperf. διηνυτόμην, fut. θὰ διανυσθῶ, fut. 2<sup>nd</sup> θὰ διανύσω ἑμαυτὸν; aor. διηνύσθην, aor. 2<sup>nd</sup> διήνυσα ἑμαυτὸν, perfect εἶμαι διηνυσμένος, pluperf. ἤμην διηνυσμένος, fut. exactum θὰ ἤμῃ διηνυσμένος.

δ. voice in ω; σπείδω, imperf. ἔσπευδον, fut. θὰ σπείσω, aor. ἔσπευσα, perf. ἔχω σπείσει, pluperf. εἶχον σπείσει.

voice in μαι; ἔρειδομαι, imperf. ἠρείδομην, fut. θὰ ἔρεισθῶ, fut. 2<sup>nd</sup> θὰ ἔρείσω ἑμαυτὸν, aor. ἠρείσθην, aor. 2<sup>nd</sup> ἠρείσα ἑμαυτὸν, perf. εἶμαι ἠρεισμένος, pluperfect ἤμην ἠρεισμένος, fut. exactum θὰ ἤμῃ ἠρεισμένος (a. G. ἔρηρεισμένος).

θ. voice in ω; πείθω, imperf. ἔπειθον, fut. θὰ πείσω, aor. ἔπεισα, perf. ἔχω πείσει, pluperf. εἶχον πείσει.

voice in μαι; πείθομαι, imperf. ἐπειθόμην, fut. θὰ πεισθῶ, fut. 2<sup>nd</sup> θὰ πείσω ἑμαυτὸν, aor. ἐπείσθην, aor. 2<sup>nd</sup>, ἔπεισα ἑμαυτὸν, perf. εἶμαι πεπεισμένος, pluperfect ἤμην πεπεισμένος, fut. exactum, θὰ ἤμῃ πεπεισμένος.

ζ. voice in ω; βασιτάζω, imperf. ἐβάσταζον, fut. θὰ βαστάσω, aor. ἐβάστασα, perf. ἔχω βαστάσει, pluperf. εἶχον βαστάσει.

voice in μαι; γυμνάζομαι, imperf. ἐγυμναζόμην, fut. θὰ γυμνασθῶ, fut. 2<sup>nd</sup> θὰ γυμνάσω ἑμαυτὸν, aor. ἐγυμνάσθην, aor. 2<sup>nd</sup> ἐγύμνασα ἑμαυτὸν, perf. εἶμαι γεγυμνασμένος, pluperf. ἤμην γεγυμνασμένος, fut. exactum θὰ ἤμῃ γεγυμνασμένος.

d. The class of liquids λ, μ, ν, ρ:

λ. voice in ω; ἀγγέλλω, imperf. ἠγγέλλον, fut. θὰ ἀγγείλω, aor. ἠγγειλα, perf. ἔχω ἀγγείλει, pluperf. εἶχον ἀγγείλει.

voice in μαι; ἀγγέλλομαι, imperf. ἠγγελλόμην, fut. θὰ ἀγγελθῶ, fut. 2<sup>nd</sup> θὰ ἀγγείλω ἑμαυτὸν, aor. ἠγγέλθην,



aor. 2<sup>nd</sup> ἡγγειλα ἔμαντον, perf. εἶμαι ἡγγελμένος, pluperf. ἦμην ἡγγελμένος, fut. exactum θὰ ἦμαι ἡγγελμένος.

μ. voice in ω; νέμω, imperf. ἔνεμον, fut. θὰ νείμω, aor. ἔνειμα, perf. ἔχω νείμει, pluperf. εἶχον νείμει.

voice in μαι; νέμομαι, imperf. ἐνεμόμην, fut. θὰ νεμηθῶ, fut. 2<sup>nd</sup> θὰ νείμω ἔμαντον, aor. ἐνεμήθην, aor. ἔνειμα ἔμαντον, perf. εἶμαι νενεμημένος, pluperf. ἦμην νενεμημένος, fut. exactum θὰ ἦμαι νενεμημένος.

ν. voice in ω; κερδαίνω, imperf. ἐκέρδαινον, fut. θὰ κερδήσω, aor. ἐκέρδησα, perf. ἔχω κερδήσει, pluperf. εἶχον κερδήσει.

voice in μαι; μαραίνομαι, imperf. ἐμαραινόμην, fut. θὰ μαρανθῶ, fut. 2<sup>nd</sup> θὰ μαράνω ἔμαντον, aor. ἐμαράνθην, aor. 2<sup>nd</sup> ἐμάρανα ἔμαντον, perf. εἶμαι μεμαρασμένος, pluperf. ἦμην μεμαρασμένος, fut. exactum θὰ ἦμαι μεμαρασμένος.

ρ. voice in ω; οἰκτεῖρω, imperf. ᾧκτειρον, fut. θὰ οἰκτείρω, aor. ᾧκτειρα, perf. ἔχω οἰκτείρει, pluperf. εἶχον οἰκτείρει.

voice in μαι; δέρομαι, imperf. ἐδερόμην, fut. θὰ δαρθῶ, fut. 2<sup>nd</sup> θὰ δείρω ἔμαντον, aor. ἐδάρθην (and ἐδάρην), aor. 2<sup>nd</sup> ἔδειρα ἔμαντον, perf. εἶμαι δεδαρμένος, pluperf. ἦμην δεδαρμένος, fut. exactum θὰ ἦμαι δεδαρμένος.

e. The class of vowel (and diphthong) verbs:

voice in ω; λύω, imperf. ἔλυνον, fut. θὰ λύσω, aor. ἔλυσα, perf. ἔχω λύσει, pluperf. εἶχον λύσει.

voice in μαι; παιδεύομαι, imperf. ἐπαιδευόμην, fut. θὰ παιδευθῶ, fut. 2<sup>nd</sup> θὰ παιδεύσω ἔμαντον, aor. ἐπαιδέυθην, aor. 2<sup>nd</sup> ἐπαίδευσα ἔμαντον, perf. εἶμαι πεπαιδευμένος, pluperf. ἦμην πεπαιδευμένος, fut. exactum θὰ ἦμαι πεπαιδευμένος.

**Note.** The other Moods of the above Classes of verbs are formed exactly according to the Moods of the example, τύπτω and τύπτομαι.

## B. THE CONJUGATION OF THE CONTRACTED VERBS (ἡ συζυγία τῶν περισπωμένων).

### 1. VOICE IN ω (φωνή εἰς ω), GENERALLY CALLED ACTIVE.

CLASS a. τιμᾷ (τιμάω — ὦ), I HONOUR.

#### PRESENT.

##### INDICATIVE,

- τιμάω — ὦ I honour  
 S. τιμάεις — ᾧς  
 τιμάει — ᾧ  
 τιμάομεν — ὦμεν  
 P. τιμάετε — ᾗτε  
 τιμάουσι — ὦσι(ν)

##### SUBJUNCTIVE,

- τιμάω — ὦ, I may honour  
 S. τιμάης — ᾧς  
 τιμάῃ — ᾧ  
 τιμάωμεν — ὦμεν  
 P. τιμάῃτε — ᾗτε  
 τιμάωσι — ὦσι(ν)

##### OPTATIVE,

- εἴδε νὰ τιμάω — ὦ, I might  
 S. εἴδε νὰ τιμάης — ᾧς honour  
 εἴδε νὰ τιμάῃ — ᾧ  
 εἴδε νὰ τιμάωμεν — ὦμεν  
 P. εἴδε νὰ τιμάῃτε — ᾗτε  
 εἴδε νὰ τιμάωσι — ὦσι(ν)  
 (a. G. τιμάοιμι — ὦμι)

##### IMPERATIVE,

- S. τίμαε — α, honour thou  
 ᾧς τιμάῃ — ᾧ  
 P. τιμάετε — ᾗτε  
 ᾧς τιμάωσι — ὦσι(ν)

##### INFINITIVE,

- νὰ τιμάῃ — ᾧ to honour  
 or ὅτι τιμάει — ᾧ  
 (a. G. τιμάειν — ᾧν).

##### PARTICIPLES,

- m. τιμάων — ὦν, honouring  
 f. τιμάουσα — ὦσα  
 n. τιμάόν — ὦν.

#### IMPERFECT.

- ἐτίμαον — ὦν, I honoured  
 S. ἐτίμαες — ας  
 ἐτίμαε — α  
 ἐτιμάομεν — ὦμεν  
 P. ἐτιμάετε — ᾗτε  
 ἐτίμαον — ὦν

#### FUTURE.

##### INDICATIVE,

- θὰ τιμήσω  
 θὰ τιμήσης  
 etc. like θὰ τύψω  
 (a. G. τιμήσω)  
 or θέλω τιμήσει  
 θέλεις τιμήσει  
 etc. like θέλω τύψει  
 I shall honour.

## INFINITIVE,

ὅτι να τιμήσῃ  
to be about to honour  
(a. G. τιμήσειν)

## PARTICIPLES,

m. μέλλων  
f. μέλλουσα } να τιμήσῃ  
n. μέλλον }  
about to honour  
(a. G. τιμήσων).

## AORIST.

## INDICATIVE,

έτίμησα, I honoured  
(mom. action)  
έτίμησας (c -ες)  
έτίμησε(ν)  
etc. like έτυψα

## SUBJUNCTIVE,

τιμήσω I may honour  
(mom. action).  
τιμήσῃς  
τιμήσῃ  
etc. like τύψω

## OPTATIVE,

εἴδε να τιμήσω  
εἴδε να τιμήσῃς  
εἴδε να τιμήσῃ  
etc. like εἴδε να τύψω,  
I might honour  
(mom. action)  
(a. G. τιμήσαιμι)

## IMPERATIVE,

τίμησον honour thou  
(mom. action)  
ἄς τιμήσῃ  
τιμήσατε  
ἄς τιμήσωσι(ν)  
and v. ἄς τιμήσουν

## INFINITIVE,

να τιμήσῃ to honour  
(mom. action)  
(a. G. τιμήσαι)

## PARTICIPLES,

τιμήσας, having honoured  
τιμήσασα  
τιμήσαν

## PERFECT.

## INDICATIVE,

έχω τιμήσει  
έχεις τιμήσει  
έχει τιμήσει  
etc. like έχω } τύψει  
έχεις }  
I have honoured  
(a. G. τετίμηκα).

## SUBJUNCTIVE,

έχω τιμήσει  
έχῃς τιμήσει  
έχῃ τιμήσει  
etc. like έχω } τύψει  
έχῃς }  
I may have honoured  
(a. G. τετιμήκω).

## OPTATIVE.

εἴθε νὰ ἔχω τιμήσει  
 εἴθε νὰ ἔχῃς τιμήσει  
 etc. like εἴθε νὰ ἔχω } τύψει  
 εἴθε νὰ ἔχῃς }  
 I might have honoured  
 (a. G. τετιμηῖκοιμι).

## IMPERATIVE.

ἔχε τετιμημένον, ἡν, ον  
 ἄς ἔχῃ τετιμημένον, ἡν, ον  
 ἔχετε τετιμημένον, ἡν, ον  
 ἄς ἔχωσι(ν) τετιμημένον, ἡν, ον  
 have honoured (a. G. τετίμηκε).

## INFINITIVE.

νὰ ἔχῃ τιμήσει  
 and νὰ ἔχῃ τετιμημένον, ἡν, ον  
 or ὅτι ἔχει τιμήσει  
 and ὅτι ἔχει τετιμημένον, ἡν, ον  
 to have honoured  
 (a. G. τετιμηέναι).

## PLUPERFECT.

## INDICATIVE.

εἶχον τιμήσει  
 εἶχες τιμήσει  
 εἶχε(ν) τιμήσει  
 etc. like εἶχον } τύψει  
 εἶχες }  
 I had honoured  
 (a. G. ἐτετιμήκειν).

## OPTATIVE OF THE PAST.

εἴθε νὰ εἶχον τιμήσει  
 εἴθε νὰ εἶχες τιμήσει  
 εἴθε νὰ εἶχε(ν) τιμήσει  
 etc. like εἴθε νὰ εἶχον } τύψει  
 εἴθε νὰ εἶχες }  
 I might or wished to have had  
 honoured.

THE 1ST CONDITIONAL  
MOOD,

ἥδελον τιμᾷ or δὰ ἐτίμων  
 S. ἥδελες τιμᾷ δὰ ἐτίμας  
 ἥδελε(ν) τιμᾷ δὰ ἐτίμα  
 ἥδέλομεν τιμᾷ etc. like the imperfect  
 P. ἥδέλετε τιμᾷ ἐτίμων with δὰ  
 ἥδελον τιμᾷ  
 I should honour  
 (a. G. ἐτίμων ᾶν).

THE 2ND CONDITIONAL  
MOOD.

ἥδελον τιμήσει  
 ἥδελες τιμήσει  
 ἥδελε(ν) τιμήσει  
 ἥδέλομεν τιμήσει  
 ἥδέλετε τιμήσει  
 ἥδελον τιμήσει  
 I should have honoured  
 (a. G. ἐτίμησα ᾶν).



CLASS b. *φιλα̃* (*φιλέω* — *ῶ*), I LOVE (com. I Kiss).

### PRESENT.

#### INDICATIVE,

- φιλέω* — *ῶ* I love  
 S. *φιλέεις* — *εἶς*  
*φιλέει* — *εἷ*  
*φιλόομεν* — *οὔμεν*  
 P. *φιλέετε* — *εἶτε*  
*φιλέουσι* — *οὔσι(ν)*

#### SUBJUNCTIVE,

- φιλέω* — *ῶ*, I may love  
 S. *φιλέης* — *ῆς*  
*φιλέῃ* — *ῆ*  
*φιλέωμεν* — *ῶμεν*  
 P. *φιλέητε* — *ῆτε*  
*φιλέωσι* — *ῶσι(ν)*

#### OPTATIVE,

- εἴθε* *νά* *φιλέω* — *ῶ*  
*εἴθε* *νά* *φιλέης* — *ῆς*  
*εἴθε* *νά* *φιλέῃ* — *ῆ*  
*εἴθε* *νά* *φιλέωμεν* — *ῶμεν*  
*εἴθε* *νά* *φιλέητε* — *ῆτε*  
*εἴθε* *νά* *φιλέωσι* — *ῶσι(ν)*  
 I might love  
 (a. G. *φιλέοιμι* — *οἶμι*).

#### IMPERATIVE,

- φίλεε* — *ει* love thou  
*ᾤς* *φιλέῃ* — *ῆ*  
*φιλέετε* — *εἶτε*  
*ᾤς* *φιλέωσι* — *ῶσι(ν)*.

#### INFINITIVE,

- νά* *φιλέῃ* — *ῆ*  
 or *ὄτι* *φιλέει* — *εἷ*  
 to love  
 (a. G. *φιλέειν* — *εἶν*).

#### PARTICIPLES,

- m. *φιλέων* — *ῶν*, loving  
 f. *φιλέουσα* — *οὔσα*  
 n. *φιλέον* — *οὔν*

### IMPERFECT.

- ἐφίλεον* — *ουν*, I loved  
 S. *ἐφίλεες* — *εις*  
*ἐφίλεε* — *ει*  
*ἐφιλόομεν* — *οὔμεν*  
 P. *ἐφιλέετε* — *εἶτε*  
*ἐφίλεον* — *ουν*.

## FUTURE.

## INDICATIVE.

ἰά φιλήσω or ἰέλω φιλήσει  
 ἰά φιλήσης ἰέλεις φιλήσει  
 etc. like ἰά τύψω or ἰέλω τύψει  
 I shall love  
 (a. G. φιλήσω).

## INFINITIVE.

ὄτι ἰά φιλήσῃ  
 to be about to love  
 (a. G. φιλήσειν).

## PARTICIPLES.

m. μέλλων νά φιλήσῃ  
 f. μέλλουσα νά φιλήσῃ  
 n. μέλλον νά φιλήσῃ  
 about to love  
 (a. G. φιλήσων).

## AORIST.

## INDICATIVE.

ἐφίλησα, I loved  
 ἐφίλησας (ες)  
 ἐφίλησε(ν)  
 etc. like ἔτυψα  
 (momentary action).

## SUBJUNCTIVE.

φιλήσω, I may love  
 φιλήσης  
 φιλήσῃ  
 etc. like τύψω  
 (mom. action).

## OPTATIVE.

εἴθε νά φιλήσω  
 εἴθε νά φιλήσης  
 etc. like εἴθε νά τύψω  
 I might love  
 (a. G. φιλήσαιμι).  
 (mom. action).

## IMPERATIVE.

φίλησον love thou (m act.)  
 ᾗς φιλήσῃ  
 φιλήσατε  
 ᾗς φιλήσωσι(ν)  
 (v. ᾗς φιλήσουν).

## INFINITIVE.

νά φιλήσῃ  
 to love (mom. action)  
 (a. G. φιλήσαι).

## PARTICIPLES.

m. φιλήσας, having loved  
 f. φιλήσασα  
 n. φιλήσαν

## PERFECT.

## INDICATIVE.

ἔχω φιλήσει, I have loved  
 ἔχεις φιλήσει  
 etc. like ἔχω } τύψει  
                   ἔχεις }  
 (a. G. πεφίληκα).

## OPTATIVE.

εἴθε νὰ ἔχω φιλήσει  
 εἴθε νὰ ἔχῃς φιλήσει  
 etc. like εἴθε νὰ ἔχω } τύψει  
                               εἴθε νὰ ἔχῃς }  
 I might have loved  
 (a. G. πεφίληκοιμι).

## INFINITIVE.

νὰ ἔχη } φιλήσει and  
 or ὅτι ἔχει } πεφίλημένον, ἡν, ον  
                   to have loved  
 (a. G. πεφίληκέναι).

## OPTATIVE OF THE PAST.

εἴθε νὰ εἶχον φιλήσει  
 εἴθε νὰ εἶχες φιλήσει  
 etc. like εἴθε νὰ εἶχον } τύψει  
                               εἴθε νὰ εἶχες }  
 I might or wished to have had  
   loved.

## SUBJUNCTIVE.

ἔχω φιλήσει  
 ἔχῃς φιλήσει  
 etc. like ἔχω } τύψει  
                   ἔχῃς }  
 I may have loved  
 (a. G. πεφίληκω).

## IMPERATIVE.

ἔχε πεφίλημένον, ἡν, ον  
 ἄς ἔχη πεφίλημένον, ἡν, ον  
 ἔχετε πεφίλημένον, ἡν, ον  
 ἄς ἔχωσι(ν) πεφίλημένον, ἡν, ον  
                                   have loved  
 (a. G. πεφίληκε)

## PLUPERFECT.

εἶχον φιλήσει  
 εἶχες φιλήσει  
 etc. like εἶχον } τύψει  
                   εἶχες }  
 I had loved  
 (a. G. ἐπεφίληκειν).

## THE FIRST CONDITIONAL MOOD.

ἥδεον φιλεῖ and νὰ ἐφίλουν  
 ἥδελες φιλεῖ like the imper-  
                                   fect with νὰ  
 etc. like ἥδεον } τύπτει  
                   ἥδελες }  
 I should love  
 (a. G. ἐφίλουν ἄν).

## THE SECOND CONDITIONAL MOOD.

ἥδεον φιλήσει  
 etc. like ἥδεον τύψει  
 I should have loved  
 (a. G. ἐφίλησα ἄν).

## CLASS c. χρυσῶ (χρυσόω — ὦ), I GILD.

## PRESENT.

## INDICATIVE.

χρυσόω — ὦ and χρυσόνω  
 S. χρυσόεις — οἷς χρυσόνεις  
 χρυσέει — οἷ χρυσόνει

χρυσόομεν — οὔμεν etc. like the  
 P. χρυσόετε — οὔτε indicative of  
 χρυσόουσι — οὔσι(ν) the bary-  
 tones (voice in ω)

I gild.

## SUBJUNCTIVE.

χρυσόω — ὦ and χρυσόνω  
 χρυσόης — οἷς χρυσόνης  
 χρυσόῃ — οἷ χρυσόνῃ etc.

χρυσόωμεν — ὦμεν like the  
 χρυσόητε — ὦτε subjunctive  
 χρυσόωσι — ὦσι(ν) of the bary-  
 tones (voice in ω)

I may gild.

## OPTATIVE.

εἴθε νὰ χρυσόω — ὦ  
 εἴθε νὰ χρυσόῃς — οἷς  
 etc. like the subjunctive with  
 εἴθε νὰ, and  
 εἴθε νὰ χρυσόνω  
 εἴθε νὰ χρυσόνῃς  
 etc. like the optative of the ba-  
 rytones (voice in ω)

I might gild

(a. G. χρυσόοιμι — οἷμι).

## IMPERATIVE.

χρύσσε — ου and  
 χρύσσε  
 ἄς χρυσόῃ — οἷ and  
 ἄς χρυσόνῃ  
 χρυσόετε — οὔτε and  
 χρυσόνετε  
 ἄς χρυσόωσι — ὦσι(ν) and  
 ἄς χρυσόνωσι(ν)  
 gild thou.

## INFINITIVE.

νὰ χρυσόῃ — οἷ and  
 νὰ χρυσόνῃ or  
 ὅτι χρυσόει — οἷ and  
 ὅτι χρυσόνει

to gild

(a. G. χρυσόειν — οὔν).

## PARTICIPLES.

m. χρυσέων — ὦν and χρυσόνων  
 f. χρυσόουσα — οὔσα χρυσόνουσα  
 n. χρυσόον — οὔν χρυσόνον.



IMPERFECT.

- ἐχρύσοον — ουν, I gilded  
 S. ἐχρύσοις — οὐς  
 ἐχρύσοε — ου  
 ἐχρυσόομεν — οὔμεν  
 P. ἐχρυσόετε — οὔτε  
 ἐχρύσοον — ουν and  
 ἐχρύσονον  
 ἐχρύσονες etc. like the imperfect of the barytones (voice in ω).

INFINITIVE.

- ὅτι ὥς χρυσώσῃ  
 to be about to gild  
 (a. G. χρυσώσειν),

THE FUTURE.

INDICATIVE.

- ὥς χρυσώσω or ὥς ἐλω χρυσώσῃ  
 ὥς χρυσώσῃς ὥς ἐλῃς χρυσώσῃ  
 etc. like the indicative fut. of the barytones (voice in ω)  
 I shall gild  
 (a. G. χρυσώσω).

PARTICIPLES.

- m. μέλλων ὥς χρυσώσῃ about to  
 f. μέλλουσα ὥς χρυσώσῃ gild  
 n. μέλλον ὥς χρυσώσῃ  
 (a. G. χρυσώσων).

AORIST.

INDICATIVE.

- ἐχρύσωσα, I gilded (m. act.)  
 ἐχρύσωσας  
 etc. like ἔτυψα

SUBJUNCTIVE.

- χρυσώσω, I may gild (m. act.)  
 χρυσώσῃς  
 etc. like τύψω, τύψῃς.

OPTATIVE.

- εἴθε ὥς χρυσώσω  
 εἴθε ὥς χρυσώσῃς  
 etc. like εἴθε ὥς τύψω  
 εἴθε ὥς τύψῃς  
 I might gild (m. a.)  
 (a. G. χρυσώσαιμι).

IMPERATIVE.

- χρύσωσον gild thou  
 ὦς χρυσώσῃ  
 χρυσώσατε (m. a.)  
 ὦς χρυσώσῃσι(ν)  
 (v. ὦς χρυσώσουσιν).

INFINITIVE.

- ὥς χρυσώσῃ, to gild (mom. act.)  
 (a. G. χρυσῶσαι).

PARTICIPLES.

- m. χρυσώσας, having gilded  
 f. χρυσώσασα (mom. action).  
 n. χρυσῶσαν.

## PERFECT.

## INDICATIVE.

ἔχω χρυσώσει  
 ἔχεις χρυσώσει  
 etc. like ἔχω } τύψει  
                   ἔχεις }  
 I have gilded  
 (a. G. κεχρύσωκα).

## OPTATIVE.

εἴθε νὰ ἔχω χρυσώσει  
 εἴθε νὰ ἔχῃς χρυσώσει  
 etc. like εἴθε νὰ ἔχω } τύψει  
                           εἴθε νὰ ἔχῃς }  
 I might have gilded  
 (a. G. κεχρυσώκοιμι).

## SUBJUNCTIVE.

ἔχω χρυσώσει  
 ἔχῃς χρυσώσει  
 etc. like ἔχω } τύψει  
                   ἔχῃς }  
 I may have gilded  
 (a. G. κεχρυσώκω).

## IMPERATIVE.

ἔχε κεχρυσωμένον, ἡν, ον  
 ἄς ἔχῃ κεχρυσωμένον, ἡν, ον  
 ἔχετε κεχρυσωμένον, ἡν, ον  
 ἄς ἔχωσι(ν) κεχρυσωμένον, ἡν, ον  
 have gilded (a. G. κεχρύσωκε).

## INFINITIVE.

νὰ ἔχῃ χρυσώσει and κεχρυσωμένον, ἡν, ον  
 or ὅτι ἔχει χρυσώσει and κεχρυσωμένον, ἡν, ον  
 to have gilded (a. G. κεχρυσώκειναι).

## PLUPERFECT.

εἶχον χρυσώσει I had gilded  
 εἶχες χρυσώσει  
 etc. like εἶχον } τύψει  
                   εἶχες }  
 (a. G. ἐκεχρυσώκειν).

## OPTATIVE OF THE PAST.

εἴθε νὰ εἶχον χρυσώσει  
 εἴθε νὰ εἶχες χρυσώσει  
 etc. like εἴθε νὰ εἶχον τύψει  
 I might or wished to have had  
 gilded.

THE FIRST CONDITIONAL  
MOOD.

ἥδεον χρυσοῖ and ἥδεον χρυσόνει  
 ἥδελες χρυσοῖ ἥδελες χρυσόνει  
 etc. like ἥδεον τύπτει also  
 δὰ ἐχρύσουν, and δὰ ἐχρύσονον  
 etc. like the imperf. δὰ ἔτυπτον  
 I should gild (a. G. ἐχρύσουν ᾶν).

THE SECOND CONDITIONAL  
MOOD.

ἥδεον χρυσώσει  
 ἥδελες χρυσώσει  
 etc. like ἥδεον τύπτει  
 I should have gilded  
 (a. G. ἐχρύσωσα ᾶν).

2. VOICE IN *μαι* (*φωνή εἰς μαι*), GENERALLY CALLED PASSIVE AND REFLECTIVE.

CLASS a. *τιμῶμαι* (*τιμάομαι — ὤμαι*) I AM HONoured AND I HONOUR MYSELF.

INDICATIVE MOOD.

PRESENT.

*τιμάομαι — ὤμαι*  
 S. *τιμάεσαι — ᾄσαι*  
*τιμάεται — ᾄται*  
*τιμάομεθα — ὠμεθα*  
 P. *τιμάεσθε — ᾄσθε*  
*τιμάονται — ὠνται*  
 I am honoured and  
 I honour myself.

IMPERFECT.

*ἐτιμάομην — ὠμην*  
*ἐτιμάεσο — ᾄσο*  
*ἐτιμάετο — ᾄτο*  
*ἐτιμάομεθα — ὠμεθα*  
*ἐτιμάεσθε — ᾄσθε*  
*ἐτιμάοντο — ὠντο*  
 I was honoured and  
 I honoured myself.

FUTURE.

*θὰ τιμηθῶ and θέλω τιμηθῆ*  
*θὰ τιμηθῆς θέλεις τιμηθῆ*  
 etc. like  
*θὰ τυφθῶ and θέλω τυφθῆ*  
 I shall be honoured  
 (a. G. *τιμηθήσομαι*).

AORIST.

*ἐτιμήθην*, I was honoured  
*ἐτιμήθης* (mom. action)  
 etc. like *ἐτύφθην*

PERFECT.

*εἶμαι τετιμημένος, η, ον*  
*εἴσαι τετιμημένος, η, ον*  
 etc. like *εἶμαι τετυμμένος*  
 I have been honoured  
 (a. G. *τετίμημαι*).

PLUPERFECT.

*ἦμην τετιμημένος, η, ον*  
*ἦσο τετιμημένος, η, ον*  
 etc. like *ἦμην τετυμμένος*  
 I had been honoured  
 (a. G. *ἐτετίμημην*).

MIDDLE (SECOND) FUTURE.

*θὰ τιμήσω ἑμαυτὸν and*  
*θέλω τιμήσει ἑμαυτὸν etc. like*  
*θὰ τύψω ἑμαυτὸν and*  
*θέλω τύψει ἑμαυτὸν*  
 I shall honour myself  
 (a. G. *τιμήσομαι*).

MIDDLE (SECOND)

AORIST.

*ἐτίμησα ἑμαυτὸν*  
*ἐτίμησας σεαυτὸν etc.*  
 like *ἔτυψα ἑμαυτὸν*,  
 I have honoured myself  
 (a. G. *ἐτιμησάμην*).

## THE PASSIVE CONDITIONAL MOODS.

ἤθελον τιμαῖσθαι and θα ἐτιμώμην	ἤθελον τιμηθῇ
ἤθελες τιμαῖσθαι	like the im- ἤθελες τιμηθῇ
etc. like ἤθελον τύπτεσθαι	perfect with etc. like ἤθελον τυφθῇ,
I should be honoured	θα I should have been
(a. G. ἐτιμώμην ἄν).	honoured
	(a. G. ἐτιμήθην ἄν).

## THE MIDDLE CONDITIONAL MOODS.

ἤθελον τιμᾷ ἑμαυτὸν and θα ἐτίμων ἑμαυτὸν	
ἤθελες τιμᾷ σεαυτὸν	θα ἐτίμας σεαυτὸν
like ἤθελον τύπτει ἑμαυτὸν	like the imperf. ἐτίμων with θα
I should honour myself	and the suffix ἑμαυτὸν etc.
	(a. G. ἐτιμώμην ἄν or τιμώμην ἄν).

ἤθελον τιμήσει ἑμαυτὸν	
ἤθελες τιμήσει σεαυτὸν	
ἤθελε(ν) τιμήσει ἑαυτὸν	
etc like ἤθελον τύψει ἑμαυτὸν	
I should have honoured myself	
(a. G. ἐτιμησάμην ἄν or τιμησαίμην ἄν).	

## THE FUTURUM EXACTUM.

θα ἦμαι τετιμημένος, η, ον or θέλω εἶσθαι τετιμημένος, η, ον	
θα ἦσαι τετιμημένος, η, ον	θέλεις εἶσθαι τετιμημένος, η, ον
like θα ἦμαι τετυμμένος, η, ον	like θέλω εἶσθαι τετυμμένος, η, ον
I shall have been honoured	(a. G. τετιμήσομαι).

## SUBJUNCTIVE MOOD.

## PRESENT.

τιμάωμαι — ὦμαι	
S. τιμάησai — ᾶσαι	
τιμάηται — ᾶται	
τιμαῶμεθα — ὠμέθα	
P. τιμάησθε — ᾶσθε	
τιμάωνται — ὦνται	
I may be honoured and	
I may honour myself.	

## AORIST.

τιμηθῶ	
τιμηθῇς	
τιμηθῇ	
etc like τυφθῶ	
I may be honoured	
(mom. action).	



## PERFECT.

ἦμαι τετιμημένος, η, ον  
 ἦσαι τετιμημένος, η, ον  
 etc. like ἦμαι τετυμμένος  
 I may have been honoured  
 (a. G. τετιμημένος ὦ).

## OPTATIVE MOOD.

## PRESENT.

εἶδε νὰ τιμάωμαι — ὦμαι and  
 εἶδε νὰ τιμάησαι — ἄσαι  
 εἶδε νὰ τιμάηται — ἄται  
 like the present subjunct. in μαι  
 with εἶδε νὰ,  
 I might be honoured and  
 I might honour myself  
 (a. G. τιμαίμην — ὦμην).

## PASSIVE AORIST.

εἶδε νὰ τιμηθῶ  
 εἶδε νὰ τιμηθῇς  
 εἶδε νὰ τιμηθῇ  
 etc. like εἶδε νὰ τυφθῶ  
 I might be honoured  
 (a. G. τιμηθεῖην) (mom. action).

## PERFECT.

εἶδε νὰ ἦμαι τετιμημένος, η, ον  
 εἶδε νὰ ἦσαι τετιμημένος, η, ον  
 etc. like εἶδε νὰ ἦμαι τετυμμένος  
 I might have been honoured  
 (a. G. τετιμημένος εἴην).

## PURE MIDDLE PRESENT.

εἶδε νὰ τιμάω — ὦ ἐμαυτὸν  
 εἶδε νὰ τιμάης — ἄς σεαυτὸν  
 εἶδε νὰ τιμάῃ — ἄ ἐαυτὸν  
 etc. like the optative present in  
 ω, with ἐμαυτὸν, σεαυτὸν etc.  
 I might honour myself  
 (a. G. τιμοίμην — ὦμην).  
 (continued action).

## MIDDLE AORIST.

εἶδε νὰ τιμήσω ἐμαυτὸν  
 εἶδε νὰ τιμήσης σεαυτὸν  
 etc. like εἶδε νὰ τύψω ἐμαυτὸν  
 I might honour myself  
 (a. G. τιμησαίμην).  
 (mom action).

PLUPERFECT, or OPTATIVE  
OF THE PAST.

εἶδε νὰ ἦμην τετιμημένος, η, ον  
 εἶδε νὰ ἦσο τετιμημένος, η, ον  
 like εἶδε νὰ ἦμην τετυμμένος  
 I might or wished to have had  
 been honoured.

## IMPERATIVE MOOD.

## PRESENT.

τιμάου — ὦ and  
 ἄς τιμάηται — ἄται

## MIDDLE PRESENT.

τίμαε — α σεαυτὸν  
 (ἐαυτὸν)  
 ἄς τιμάῃ — ἄ ἐαυτὸν

## PRESENT.

τιμάσῃς — ἄσῃς  
 ἃς τιμάωνται — ὦνται  
 be thou honoured and honour  
 thyself.

## AORIST.

τιμήσῃ (v. τιμήσου)  
 ἃς τιμηθῇ  
 τιμήσῃτε (v. τιμηθῆτε)  
 ἃς τιμηθῶσι(v)  
 (v. ἃς τιμηθούν)  
 be thou honoured  
 (mom. action).

## PERFECT.

ἔσο τετιμημένος, η, ον  
 ἔστω τετιμημένος, η, ον  
 ἔστε τετιμημένοι, αι, α  
 ἔστωσαν τετιμημένοι, αι, α  
 be honoured  
 (a. G. τετίμησο).

## FUTURE.

ὅτι καὶ τιμηθῇ  
 to be about  
 to be honoured  
 (a. G. τιμηθήσεσθαι).

## MIDDLE PRESENT.

τιμάεσθε — ἄτε ἑαυτοὺς  
 ἃς τιμάωσι — ὦσι(v) ἑαυτοὺς  
 honour thyself  
 (cont. action).

## MIDDLE AORIST.

τιμήσον (v. τίμησε σεαυτὸν  
 (ἑαυτὸν)  
 ἃς τιμήσῃ ἑαυτὸν  
 τίμησατε ἑαυτοὺς  
 ἃς τιμήσωσιν ἑαυτοὺς  
 (v. ἃς τίμησούν)  
 honour thyself  
 (a. G. τίμησαι)  
 (mom. action).

## INFINITIVE MOOD.

## PRESENT.

να τιμάηται — ἄται  
 or ὅτι τιμάεται — ἄται  
 to be honoured and to honour  
 oneself  
 (a. G. τιμάεσθαι — ἄσθαι).

*also the middle form:*

να τιμάῃ — ᾗ ἑαυτὸν  
 or ὅτι τιμάει — ᾗ ἑαυτὸν.

## AORIST.

να τιμηθῇ  
 to be honoured  
 (a. G. τιμηθῆναι)  
 (mom. action).

## PERFECT.

να ᾗναι τετιμημένος, η, ον  
 or ὅτι εἶναι τετιμημένος, η, ον  
 to have been honoured  
 (a. G. τετιμηῆσθαι).

## PARTICIPLES.

## PRESENT.

- m. τιμάμενος — ὠμενος  
 f. τιμασμένη — ὠμένη  
 n. τιμάμενον — ὠμενον  
 being honoured and honouring  
 oneself

and *middle form*,

- m. τιμάων — ὦν ἑαυτὸν  
 f. τιμάουσα — ὤσα ἑαυτήν  
 n. τιμάον — ὦν ἑαυτὸ.

## PERFECT.

- m. τετιμημένος  
 f. τετιμημένη  
 n. τετιμημένον  
 having been honoured.

## MIDDLE FUTURE.

- m. μέλλων νὰ τιμήσῃ ἑαυτὸν  
 f. μέλλουσα νὰ τιμήσῃ ἑαυτήν  
 n. μέλλον νὰ τιμήσῃ ἑαυτό  
 about to honour oneself  
 (a. G. τιμησόμενος).

## AORIST.

- m. τιμηθεῖς  
 f. τιμηθεῖσα  
 n. τιμηθὲν  
 honoured.

## MIDDLE AORIST.

- m. τιμήσας ἑαυτὸν  
 f. τιμήσασα ἑαυτήν  
 n. τιμήσαν ἑαυτὸ  
 having honoured oneself  
 (a. G. τιμησάμενος).

## FUTURE.

- m. μέλλων νὰ τιμηθῇ  
 f. μέλλουσα νὰ τιμηθῇ  
 n. μέλλον νὰ τιμηθῇ  
 about to be honoured  
 (a. G. τιμηθισόμενος).

## FUTURUM EXACTUM.

- m. μέλλων νὰ ᾔῃ τετιμημένος  
 f. μέλλουσα νὰ ᾔῃ τετιμημένη  
 n. μέλλον νὰ ᾔῃ τετιμημένον  
 about to shall be honoured  
 (a. G. τετιμησόμενος).

CLASS b. φιλοῦμαι (φιλέομαι — οὔμαι), I AM  
 LOVED AND I LOVE MYSELF.

## INDICATIVE MOOD.

## PRESENT.

- φιλέομαι — οὔμαι  
 S. φιλέεσαι — εἶσαι  
 φιλέεται — εἶται

## IMPERFECT.

- ἐφιλεόμην — ούμην  
 ἐφιλέεσο — εἶσο  
 ἐφιλέετο — εἶτο

## PRESENT.

φιλεόμεθα — ούμεθα  
 P. φιλέεσθε — εἶσθε  
 φιλέονται — οὖνται  
 I am loved and  
 I love myself.

## IMPERFECT.

ἐφιλεόμεθα — ούμεθα  
 ἐφιλέεσθε — εἶσθε  
 ἐφιλέοντο — οὖντο  
 I was loved and  
 I loved myself.

## FUTURE.

θὰ φιληθῶ and θέλω φιληθῇ  
 θὰ φιληθῆς θέλεις φιληθῇ  
 etc. like θὰ τυφθῶ like θέλω τυφθῇ  
 I shall be loved (a. G. φιληθήσομαι).

## AORIST.

ἐφιλῆσθην  
 ἐφιλῆσθης  
 like ἐτύφθην, I was loved  
 (mom. action).

## PERFECT.

εἶμαι πεφιλημένος, η, ον  
 εἶσαι πεφιλημένος, η, ον  
 εἶναι πεφιλημένος, η, ον  
 like εἶμαι τετυμμένος  
 I have been loved  
 (a. G. πεφίλημαι).

## PLUPERFECT.

ἤμην πεφιλημένος, η, ον  
 ἤσο πεφιλημένος, η, ον  
 ἦτο πεφιλημένος, η, ον  
 like ἤμην τετυμμένος  
 I had been loved  
 (a. G. ἐπεφιλῆμην).

## MIDDLE FUTURE.

θὰ φιλήσω ἑμαυτὸν and  
 θέλω φιλήσει ἑμαυτὸν etc.  
 like θὰ τύψω ἑμαυτὸν and  
 θέλω τύψει ἑμαυτὸν  
 I shall love myself  
 (a. G. φιλήσομαι).

## MIDDLE AORIST.

ἐφίλησα ἑμαυτὸν  
 ἐφίλησας σεαυτὸν  
 like ἔτυψα ἑμαυτὸν  
 I have loved myself  
 (a. G. ἐφιλησάμην).

## PASSIVE CONDITIONAL MOODS.

ἤθελον φιλεῖσθαι	and θά ἐφίλοῦμην	ἤθελον φιληθῇ
ἤθελες φιλεῖσθαι	θά ἐφιλείσο	ἤθελες φιληθῇ
ἤθελε φιλεῖσθαι	like the imperf.	ἤθελε φιληθῇ
like ἤθελον τύπτεσθαι	with θά	like ἤθελον τυφθῇ
I should be loved		I should have been loved
(a. G. ἐφίλοῦμην ἄν).		(a. G. ἐφιλήθην ἄν).

## MIDDLE CONDITIONAL MOODS.

ἤθελον φιλεῖ ἑμαυτὸν	and θά ἐφίλουν ἑμαυτὸν
ἤθελες φιλεῖ σεαυτὸν	θά ἐφίλεις σεαυτὸν
ἤθελε φιλεῖ ἑαυτὸν	θά ἐφίλει ἑαυτὸν
like ἤθελον τύπτει ἑμαυτὸν	like the imperf.
I should love myself	ἐφίλουν with θά
(a. G. ἐφίλοῦμην ἄν or φιλοίμην ἄν).	* and the suffix ἑμαυτὸν etc.

ἤθελον φιλήσει ἑμαυτὸν
ἤθελες φιλήσει σεαυτὸν
ἤθελε φιλήσει ἑαυτὸν
like ἤθελον τύψει ἑμαυτὸν
I should have loved myself
(a. G. ἐφιλησάμην ἄν or φιλησάμην ἄν).

## THE FUTURUM EXACTUM.

θά ἦμαι πεφιλημένος, η, ον	or θέλω εἶσθαι πεφιλημένος, η, ον
θά ἦσαι πεφιλημένος, η, ον	θέλεις εἶσθαι πεφιλημένος, η, ον
θά ἦναι πεφιλημένος, η, ον	θέλει εἶσθαι πεφιλημένος, η, ον
like θά ἦμαι τετυμμένος	like θέλω εἶσθαι τετυμμένος, η, ον
I shall have been loved	
(a. G. πεφιλήσομαι).	

## SUBJUNCTIVE MOOD.

## PRESENT.

φιλέωμαι — ὦμαι
S. φιλήσῃ — ῃσαι
φιλήσῃται — ῃται
φιλεώμεθα — ὦμεθα
P. φιλήσῃτε — ῃσῃτε
φιλέωνται — ὦνται
I may be loved and
I may love myself.

## AORIST.

φιληθῶ
φιληθῇς
φιληθῇ
like τυφθῶ
I may be loved
(mom. action).



## PERFECT.

ἦμαι πεφιλημένος, η, ον

ἦσαι πεφιλημένος, η, ον

ἦναι πεφιλημένος, η, ον

like ἦμαι τετυμμένος, η, ον

I may have been loved

(a. G. πεφιλημένος ὦ).

## OPTATIVE MOOD.

## PRESENT.

εἴδε νὰ φιλέωμαι — ὦμαι

εἴδε νὰ φιλέησαι — ἦσαι

εἴδε νὰ φιλέηται — ἦται

like the Subjunct. Present with

εἴδε νὰ

I might be loved and

I might love myself

(a. G. φιλοίμην).

## PURE MIDDLE PRESENT.

and εἴδε νὰ φιλέω — ὦ ἑμαυτὸν

εἴδε νὰ φιλέης — ἦς σεαυτὸν

εἴδε νὰ φιλέῃ — ἦ ἑαυτὸν

like the Optative Present in ω

with ἑμαυτὸν, σεαυτὸν etc.

I might love myself

(a. G. φιλοίμην — οίμην)

(continual action).

## PASSIVE AORIST.

εἴδε νὰ φιληθῶ

εἴδε νὰ φιληθῇς

εἴδε νὰ φιληθῇ

like εἴδε νὰ τυφθῶ etc.

I might be loved

(a. G. φιληθεῖην)

(mom. action).

## MIDDLE AORIST.

εἴδε νὰ φιλήσω ἑμαυτὸν

εἴδε νὰ φιλήσῃς σεαυτὸν

εἴδε νὰ φιλήσῃ ἑαυτὸν

like εἴδε νὰ τύψω ἑμαυτὸν etc.

I might love myself

(a. G. φιλησαίμην)

(mom. action).

## PERFECT.

εἴδε νὰ ἦμαι πεφιλημένος, η, ον

εἴδε νὰ ἦσαι πεφιλημένος, η, ον

εἴδε νὰ ἦναι πεφιλημένος, η, ον

like εἴδε νὰ ἦμαι τετυμμένος, η, ον

I might have been loved

(a. G. πεφιλημένος εἶην).

## OPTATIVE OF THE PAST.

εἴδε νὰ ἦμην πεφιλημένος, η, ον

εἴδε νὰ ἦσο πεφιλημένος, η, ον

εἴδε νὰ ἦτο(ν) πεφιλημένος, η, ον

like εἴδε νὰ ἦμην τετυμμένος

I might or wished to have had

been loved.

## IMPERATIVE MOOD.

## PRESENT.

φιλέου — οὖ and  
 ἄς φιλέηται — ἦται  
 φιλέεσθε — εἴθε  
 ἄς φιλέωνται — ὦνται  
 be thou loved and love thyself

## MIDDLE PRESENT.

φίλεε — εἰ σεαυτὸν  
 ἄς φιλέη — ἧ ἑαυτὸν  
 φιλέετε — εἴτε ἑαυτοὺς  
 ἄς φιλέωσι — ὦσι(ν) ἑαυτοὺς  
 love thyself  
 (continued action).

## AORIST.

φιλήσῃτι (ν. φιλήσου)  
 ἄς φιλησῇ  
 φιλήσῃτε (ν. φιλησῆτε)  
 ἄς φιλησῶσι(ν)  
 (ν. ἄς φιλησούν)  
 be thou loved  
 (mom. action).

## MIDDLE AORIST.

φίλησον (ν. φίλησε) σεαυτὸν  
 ἄς φιλήσῃ ἑαυτὸν  
 φιλήσατε ἑαυτοὺς  
 ἄς φιλήσωσιν ἑαυτοὺς  
 (ν. ἄς φιλήσουν ἑαυτοὺς)  
 love thyself  
 (a. G. φίλησαι) (mom. action).

## PERFECT.

ἔσο πεφιλημένος, η, ον  
 ἔστω πεφιλημένος, η, ον  
 ἔστε πεφιλημένοι, αι, α  
 ἔστωσαν πεφιλημένοι, αι, α  
 be loved (a. G. πεφίλησο)  
 (the result remaining).

## INFINITIVE MOOD.

## PRESENT.

νὰ φιλέηται — ἦται  
 or ὅτι φιλέεται — εἴται  
 to be loved and to love oneself  
 (a. G. φιλέεσθαι — εἶσθαι).

## FUTURE.

ὅτι νὰ φιλησῇ  
 to be about to be loved  
 (a. G. φιλησῆσεσθαι).

## MIDDLE FORM.

and νὰ φιλέῃ — ἧ ἑαυτὸν  
 or ὅτι φιλέει — εἴ ἑαυτόν.

## AORIST.

νὰ φιλησῇ  
 to be loved  
 (a. G. φιλησῆναι)  
 (mom. action).

## PERFECT.

νὰ ᾗναι πεφιλημένος, η, ον  
 or ὅτι εἶναι πεφιλημένος, η, ον  
 to have been loved  
 (a. G. πεφιλῆσθαι).

## PARTICIPLES.

## PRESENT.

- m. φιλεόμενος — ούμενος  
 f. φιλομένη — ουμένη  
 n. φιλεόμενον — ούμενον  
 being loved and loving oneself.

## AORIST.

- m. φιλησεῖς  
 f. φιλησεῖσα  
 n. φιλησέν  
 loved.

## and MIDDLE PRESENT.

- m. φιλέων — ὦν ἑαυτὸν  
 f. φιλέουσα — οὔσα ἑαυτήν  
 n. φιλέον — οὔν ἑαυτό.

## MIDDLE AORIST.

- m. φιλήσας ἑαυτὸν  
 f. φιλήσασα ἑαυτήν  
 n. φιλήσαν ἑαυτό  
 having loved oneself  
 (a. G. φιλησάμενος).

## PERFECT.

- m. πεφιλημένος  
 f. πεφιλημένη  
 n. πεφιλημένον  
 having been loved.

## FUTURE.

- m. μέλλων νὰ φιλήσῃ  
 f. μέλλουσα νὰ φιλήσῃ  
 n. μέλλον νὰ φιλήσῃ  
 about to be loved  
 (a. G. φιλησόμενος).

## MIDDLE FUTURE.

- m. μέλλων νὰ φιλήσῃ ἑαυτὸν  
 f. μέλλουσα νὰ φιλήσῃ ἑαυτήν  
 n. μέλλον νὰ φιλήσῃ ἑαυτό  
 about to love oneself  
 (a. G. φιλησόμενος).

## THE FUTURUM EXACTUM.

- m. μέλλων νὰ ᾔναι πεφιλημένος  
 f. μέλλουσα νὰ ᾔναι πεφιλημένη  
 n. μέλλον νὰ ᾔναι πεφιλημένον  
 about to be loved  
 (a. G. πεφιλησόμενος).

CLASS c. *Χρυσοῦμαι* (*χρυσόομαι* — *οὔμαι*) I AM  
 GILDED AND I GILD MYSELF.

## INDICATIVE MOOD.

## PRESENT.

- χρυσόομαι — οὔμαι  
 S. χρυσόεσαι — οὔσαι  
 χρυσόεταί — οὔται

## IMPERFECT.

- ἐχρυσόμην — οὔμην  
 ἐχρυσόεσο — οὔσο  
 ἐχρυσόετο — οὔτο

## PRESENT.

χρυσσομέμῃα — ούμεμῃα  
 P. χρυσσόμεσθε — οὔσθε  
 χρυσσόνται — οὔνται  
                     and  
 χρυσσόμεμαι  
 χρυσσόνεσαι etc.  
 like τύπτομαι

I am gild and

I gild myself.

## FUTURE.

ἡ χρυσώσω  
 ἡ χρυσώσῃς  
 ἡ χρυσώσῃ etc.  
                     like ἡ τυφώσω  
 I shall be gild and  
 ἡ ἐλὼ χρυσώσῃ  
 ἡ ἐλεις χρυσώσῃ  
 ἡ ἐλει χρυσώσῃ  
 like ἡ ἐλὼ τυφώσῃ.

## MIDDLE AORIST.

ἐχρύσωσα ἐμαυτὸν  
 ἐχρύσωσας σεαυτὸν  
 ἐχρύσωσεν ἑαυτὸν etc.  
 like ἔτυψα ἐμαυτὸν etc.  
 I have gild myself  
 (a. G. ἐχρύσωσάμην).

## PLUPERFECT.

ἤμην κεχρυσωμένος, η, ον  
 ἤσο κεχρυσωμένος, η, ον  
 ἤτο(ν) κεχρυσωμένος, η, ον  
 like ἤμην τετυμμένος, η, ον  
 I had been gild  
 (a. G. ἐκεχρυσώμην).

## IMPERFECT.

ἐχρυσσομέμῃα — ούμεμῃα  
 ἐχρυσσόμεσθε — οὔσθε  
 ἐχρυσσόντο — οὔντο  
                     and  
 ἐχρυσσονόμεν  
 ἐχρυσσόνεσο etc.  
 like ἐτυπτόμεν

I was gild and

I gild myself.

## AORIST.

ἐχρυσώσῃν  
 ἐχρυσώσῃς  
 ἐχρυσώσῃ etc.  
 like ἐτύφῃν  
 I was gild  
 (mom. action).

## PERFECT.

εἶμαι κεχρυσωμένος, η, ον  
 εἶσαι κεχρυσωμένος, η, ον  
 εἶναι κεχρυσωμένος, η, ον  
 like εἶμαι τετυμμένος, η, ον  
 I have been gild  
 (a. G. κεχρύσωμαι).

## MIDDLE FUTURE.

ἡ χρυσώσω ἐμαυτὸν  
 ἡ χρυσώσῃς σεαυτὸν  
 ἡ χρυσώσῃ ἑαυτὸν  
                     and  
 ἡ ἐλὼ χρυσώσῃ ἐμαυτὸν  
 ἡ ἐλεις χρυσώσῃ σεαυτὸν  
 ἡ ἐλει χρυσώσῃ ἑαυτὸν  
 I shall gild myself  
 (a. G. χρυσώσομαι).

## PASSIVE CONDITIONAL MOODS.

ἤθελον χρυσοῦσθαι

ἤθελες χρυσοῦσθαι

ἤθελε χρυσοῦσθαι

like ἤθελον τύπτεσθαι

and

ὥσθ' ἐχρυσούμην

ὥσθ' ἐχρυσούσο

ὥσθ' ἐχρυσούτο

like the Imperfect with ὥσθ'

or

ὥσθ' ἐχρυσονόμην

ὥσθ' ἐχρυσόνεσο etc.

like the Imperfect with ὥσθ'

I should be gild

(a. G. ἐχρυσούμην ᾗν).

ἤθελον χρυσωθῆναι

ἤθελες χρυσωθῆναι

ἤθελε χρυσωθῆναι

like ἤθελον τυφθῆναι

I should have been gild

(a. G. ἐχρυσώθη ᾗν).

## MIDDLE CONDITIONAL MOODS.

ἤθελον

ἤθελες

ἤθελε

like ἤθελον

like ἤθελον

and

ὥσθ' ἐχρύσου

ὥσθ' ἐχρύσου

or ὥσθ' ἐχρύσον

ὥσθ' ἐχρύσου

like ὥσθ' ἐτύπτον

I should

(a. G. ἐχρυσούμην ᾗν or

χρυσόμην ᾗν).

ἐμαυτὸν

σεαυτὸν

or

ἐχρυσόνει

ἐμαυτὸν etc.

like ἤθελον τύπτει

ἐμαυτὸν etc.

and

ὥσθ' ἐχρύσου

ἐμαυτὸν

etc.

I should

(a. G. ἐχρυσούμην ᾗν or

χρυσόμην ᾗν).

ἤθελον χρυσώσαι ἐμαυτὸν

ἤθελες χρυσώσαι σεαυτὸν

ἤθελε χρυσώσαι ἐαυτὸν

like ἤθελον τύψει

I should have gild myself

(a. G. ἐχρυσώσάμην ᾗν).

## FUTURUM EXACTUM.

ὥσθ' ἦμαι κεχρυσωμένος, η, ον

ὥσθ' ἦσαι κεχρυσωμένος, η, ον

ὥσθ' ἦναι κεχρυσωμένος, η, ον

like ὥσθ' ἦμαι τετυμμένος

or



## FUTURUM EXACTUM.

θήλω εἶσθαι κεχρυσωμένος, η, ον  
 θήλεις εἶσθαι κεχρυσωμένος, η, ον  
 θήλει εἶσθαι κεχρυσωμένος, η, ον etc.  
 like θήλω εἶσθαι τετυμμένος, η, ον  
 I shall have been gilt.  
 (a. G. κεχρυσώσομαι).

## SUBJUNCTIVE MOOD.

## PRESENT.

χρυσόωμαι — ὦμαι  
 χρυσόησαι — ὦσαι  
 χρυσόηται — ὦται  
 χρυσώμεθα — ὠμεθα  
 χρυσόησθε — ὠσθε  
 χρυσόνωνται — ὠνται  
 and  
 χρυσόνωμαι  
 χρυσόνησαι  
 χρυσόνηται etc.  
 like τύπτωμαι  
 I may be gilt and  
 I may gild myself.

## AORIST.

χρυσωθῶ  
 χρυσωθῇς  
 χρυσωθῇ etc.  
 like τυφθῶ

I may be gilt  
 (mom. action).

## PERFECT.

ἤμαι  
 ἤσαι } κεχρυσωμένος  
 ἤναι }  
 'etc. like ἤμαι τετυμμένος  
 I may have been gilt  
 (a. G. κεχρυσωμένος ὦ)

## OPTATIVE MOOD.

## PRESENT.

εἴθε νά χρυσόωμαι — ὦμαι  
 εἴθε νά χρυσόησαι — ὦσαι etc.  
 like the pres. Subj. in μαι with  
 εἴθε νά and

## PURE MIDDLE PRESENT.

εἴθε νά χρυσόω — ὦ ἑμαυτὸν  
 εἴθε νά χρυσόης — οἷς σεαυτὸν  
 like the Opt. pres. in ω with  
 ἑμαυτὸν etc. and

## PRESENT.

εἴθε νὰ χρυσόνημαι  
 εἴθε νὰ χρυσόνησαι etc.  
 like εἴθε νὰ τύπτωμαι  
 I might be gilt and  
 I might gild myself  
 (a. G. χρυσοῖμην — οἰμην).

## PASSIVE AORIST.

εἴθε νὰ χρυσωῖν  
 εἴθε νὰ χρυσωῖς  
 εἴθε νὰ χρυσωῖ etc.  
 like εἴθε νὰ τυφῶ etc.  
 I might be gilt  
 (a. G. χρυσωθεῖην)  
 (mom. action).

## PERFECT.

εἴθε νὰ ᾔμαι κεχρυσωμένος, η, ον  
 εἴθε νὰ ᾔσαι κεχρυσωμένος, η, ον  
 εἴθε νὰ ᾔναι κεχρυσωμένος, η, ον  
 like εἴθε νὰ ᾔμαι τετυμμένος  
 I might have been gilt  
 (a. G. κεχρυσωμένος εἶην).

## PURE MIDDLE PRESENT.

εἴθε νὰ χρυσόνω ἑμαυτὸν  
 εἴθε νὰ χρυσόνης σεαυτὸν etc.  
 like εἴθε νὰ τύπτω ἑμαυτὸν  
 I might gild myself  
 (con. action).

## MIDDLE AORIST.

εἴθε νὰ χρυσώσω ἑμαυτὸν  
 εἴθε νὰ χρυσώσης σεαυτὸν  
 εἴθε νὰ χρυσώσῃ ἑαυτὸν  
 like εἴθε νὰ τύψω ἑμαυτὸν  
 I might gild myself  
 (a. G. χρυσωσαίμην)  
 (mom. action).

## THE OPTATIVE OF THE PAST.

εἴθε νὰ ᾔμην κεχρυσωμένος, η, ον  
 εἴθε νὰ ᾔσο κεχρυσωμένος, η, ον  
 εἴθε νὰ ᾔτο κεχρυσωμένος, η, ον  
 etc.  
 I might or wished to have  
 been gilt.

## IMPERATIVE MOOD.

## PRESENT.

χρυσόσου — οὔ	and χρυσόνου
ἄς χρυσόηται — ὦται	ἄς χρυσόνηται
χρυσόεσθε — οὔσθε	χρυσόνεσθε
ἄς χρυσώνονται — ὦνται	ἄς χρυσώννται
be thou gilt and gild thyself.	

## MIDDLE PRESENT.

χρύσσε — ου σεαυτὸν  
 ἄς χρυσόη — οἷ ἑαυτὸν  
 like the imperative pres. in ω  
 with the pronouns, and

## AORIST.

χρυσώζητι (ν. χρυσώσου)  
 ἄς χρυσωῖ etc.  
 like τύφζητι  
 be thou gilt (m. act.).

## MIDDLE PRESENT.

χρῦσονε σεαυτὸν  
 ὡς χρυσόνῃ ἑαυτὸν etc.  
 like τύπτε σεαυτὸν etc.  
 be thou gild and gild thyself.

## MIDDLE AORIST.

χρῦσωσον σεαυτὸν  
 ὡς χρυσώσῃ ἑαυτὸν etc.  
 like τύψον σεαυτὸν etc.  
 gild thyself  
 (a. G. χρῦσασθαι) (m. act.).

## PERFECT.

ἔσο κεχρυσωμένος, ἡ, ον  
 ἔστω κεχρυσωμένος, ἡ, ον  
 like ἔσο τετυμμένος, ἡ, ον  
 be gild  
 (a. G. κεχρύσωσο).

## INFINITIVE MOOD.

## PRESENT.

νὰ χρυσόηται — ὦται	and νὰ χρυσόῃ — οἷ ἑαυτὸν
and νὰ χρυσόνηται	or ὅτι χρυσόει — οἷ ἑαυτὸν
or ὅτι χρυσόεται — οὔται	also νὰ χρυσόνῃ ἑαυτὸν
and ὅτι χρυσόνεται	and ὅτι χρυσόνει ἑαυτὸν
to be gild and to gild oneself	
(a. G. χρυσόεσθαι — οὔσθαι).	

## FUTURE.

ὅτι θὰ χρυσωθῇ  
 to be about to be gild  
 (a. G. χρυσωθῆσεται).

## PERFECT.

νὰ ᾗναι κεχρυσωμένος, ἡ, ον  
 or ὅτι εἶναι κεχρυσωμένος, ἡ, ον  
 to have been gild  
 (a. G. κεχρυσῶσθαι).

## AORIST.

νὰ χρυσωθῇ  
 to be gild  
 (a. G. χρυσωθῆναι).  
 (mom. action).

## PARTICIPLES.

## PRESENT.

m. χρυσοόμενος — ούμενος	and	χρυσόων — ὦν ἑαυτὸν
f. χρυσοομένη — ουμένη		χρυσόουσα — οὔσα ἑαυτήν
n. χρυσοόμενον — ούμενον		χρυσόον — οὔν ἑαυτὸ
or		or
m. χρυσονόμενος		χρυσόνων ἑαυτὸν.
f. χρυσονομένη		χρυσόνουσα ἑαυτήν
n. χρυσονόμενον		χρυσόνον ἑαυτὸ
being gilt and gilding oneself.		

## AORIST.

m. χρυσωεις
f. χρυσωεισα
n. χρυσωέν
gilt

## MIDDLE AORIST.

m. χρυσώσας ἑαυτὸν
f. χρυσώσασα ἑαυτήν
n. χρυσῶσαν ἑαυτὸ
having gilt oneself
(a. G. χρυσωσάμενος).

## PERFECT.

m. κεχρυσωμένος
f. κεχρυσωμένη
n. κεχρυσωμένον
having been gilt

## FUTURE.

m. μέλλων νὰ χρυσωῶ
f. μέλλουσα νὰ χρυσωῶ
n. μέλλον νὰ χρυσωῶ
about to be gilt
(a. G. χρυσωῶντος).

## MIDDLE FUTURE.

m. μέλλων νὰ χρυσώσῃ ἑαυτὸν
f. μέλλουσα νὰ χρυσώσῃ ἑαυτήν
n. μέλλον νὰ χρυσώσῃ ἑαυτὸ
about to gild oneself
(a. G. χρυσωσόμενος).

## THE FUTURUM EXACTUM.

m. μέλλων νὰ ᾔναι κεχρυσωμένος
f. μέλλουσα νὰ ᾔναι κεχρυσωμένη
n. μέλλον νὰ ᾔναι κεχρυσωμένον
about to be gilt
(a. G. κεχρυσωσόμενος).

C. THE CONJUGATION OF THE VERBS IN μι  
(ἡ συζυγία τῶν εἰς μι ῥημάτων).

As has been mentioned above, this conjugation is only partly used in modern Greek at least in the common (spoken) language (*lingua communis*), although it

is mostly adopted in the highly educated (written) language (*lingua docta*). In the following examples of this conjugation there have only been noticed those forms, which are used in the common language, the remaining ones being replaced as they are used nowadays.

## 1. VOICE IN μι (ω).

## CLASS a. ἴστημι (CHARACTER A), I PLACE.

## THE PRESENT TENSE.

## INDICATIVE MOOD,

ἰσάνω — εις — ει and  
σταίνω — εις — ει and  
στήνω — εις — ει etc. (a)

like τύπτω

I place

(a. G. ἴστημι).

## SUBJUNCTIVE MOOD,

ἰσάνω — ης — η and  
σταίνω — ης — η and  
στήνω — ης — η etc.

like τύπτω — ης etc.

I may place

(a. G. ἰστώ).

## OPTATIVE MOOD,

εἶδε νὰ ἰσάνω and  
εἶδε νὰ σταίνω and  
εἶδε νὰ στήνω etc.

like the Subjunctive with

εἶδε νὰ

I might place

(a. G. ἰσταίνην).

## IMPERATIVE MOOD,

ἴστανε etc.  
σταῖνε etc.  
στήνε etc.

like τύπτε etc.

place thou

(a. G. ἴστασθι and ἴστη).

## INFINITIVE MOOD,

νὰ ἰσάνην  
or ὅτι ἰσάνει etc.

like νὰ τύπη etc.

to place

(a. G. ἰσάναι).

## PARTICIPLES,

m. ἰσάνων, σταίνων, στήνων  
f. ἰσάνουσα, σταίνουσα, στή-  
νουσα

n. ἰσάνον, σταῖνον, στήνον  
placing

(a. G. ἰσάς).

Note a. Compare the compound verbs :

παριστάνω or παρασταίνω,  
καθίστάνω or κατασταίνω etc.



## THE IMPERFECT TENSE.

ἴστανον, ες etc.

ἔσταινον, ες etc.

ἔστηνον, ες etc.

like ἔτυπτον

I placed or I was placing

(a. G. ἴστην).

The future, *θὰ στήσω* or *θέλω στήσει*, the aorist, *ἔστησα*, the perfect, *ἔχω στήσει*, the pluperfect, *εἶχον στήσει* are all inflected regularly according to the corresponding forms of *τύπτω* (voice in *ω*).

## THE SECOND AORIST.

## INDICATIVE,

ἔστην (v. ἐστάθηκα)

ἔστης

ἔστη

ἔστημεν

ἔστητε

ἔστησαν

I was placed.

## SUBJUNCTIVE,

στώ

σῆς

σῆ

σώμεν

σῆτε

σώσι(v)

I may be placed.

## OPTATIVE,

εἴθε νὰ στώ

εἴθε νὰ σῆς etc.

like the subj. with εἴθε νὰ

I might be placed

(a. G. σταῖην).

## IMPERATIVE,

σῆδι

στήτω (ἄς σταῖῃ)

σῆτε

ἄς σώσι(v)

(ἄς σταῖωσι(v)

be placed.

## INFINITIVE.

νὰ σῆ (σταῖῃ)

or ὅτι ἔστη (ἐστάθη)

to be placed

(a. G. στήναι).

## PARTICIPLES.

m. στάς

f. σταῖα

n. στάν

placed.

## CLASS b. τίθημι (CHARACTER ε), I PUT.

## THE PRESENT TENSE.

## INDICATIVE,

τίτω — εις — ει etc.  
like τύπτω etc.  
I put  
(a. G. τίθημι).

## SUBJUNCTIVE,

τίτω — ης — η etc.  
like τύπτω — ης etc.  
I may put  
(a. G. τίθῃ).

## OPTATIVE,

εἴθε νὰ τίτω etc.  
like εἴθε νὰ τύπτω  
I might put  
(a. G. τίθεην).

## IMPERATIVE,

τίτε  
ἄς τίτη  
τίτετε (τίθετε)  
ἄς τίτωσι(ν) (ν. ἄς τίτουν)  
put thou  
(a. G. τίθει and τίθει).

## INFINITIVE,

νὰ τίτη  
or ὅτι τίθει  
to put  
(a. G. τίθῆναι).

## PARTICIPLES,

m. τίτων  
f. τίτουσα  
n. τίτον  
putting (a. G. τίθεῖς).

## THE IMPERFECT TENSE.

ἔθετον — ες — ε, like ἔτυπτον  
and ἐτίθουν — ους — ου  
ἐτίθεμεν — ετε — εσαν (α)  
I put (a. G. ἐτίθην).

The future, θὰ θέσω or θέλω θέσει, the aorist, ἔθεσα, the perfect, ἔχω θέσει, the pluperfect, εἶχον θέσει etc. are all inflected like the forms of the barytone τύπτω.

Note a. Compare the compound verbs: παρατίτω, ἐκτίτω, μετατίτω etc.

## THE SECOND AORIST.

INDICATIVE,	SUBJUNCTIVE,
<p>ἔτιθη, ἔθηκε, ἔθηκε  ἔθεμεν, ἔθετε, ἔθεσαν  I put (m. a.).</p>	<p>θῶ, θῆς, θῇ  θῶμεν, θῆτε, θῶσι(ν)  I may put (m. a.).</p>
OPTATIVE,	IMPERATIVE,
<p>εἴθε νᾶ (παρὰ)θῶ  εἴθε νᾶ (παρὰ)θῆς etc.  like, θῶ, θῆς with εἴθε νᾶ  I might put  (a. G. θείην) (m. a.).</p>	<p>θές (θείσε or θέσον)  θές θέσθην  θείτε (θείσατε)  θές θῶσι(ν) (θές θέσωσιν)  put (m. a.).</p>
INFINITIVE,	PARTICIPLES,
<p>νᾶ θέσθην  or ὅτι θέσε(ν)  (a. G. θείναι)  to put or to have put  (m. a.).</p>	<p>m. θείς  f. θείσα  n. θέν  having put.</p>

CLASS c. *δίδωμι* (CHARACTER *ο*) I GIVE.

The verbs of this Class are inflected exactly as the verbs of the A. Conjugation, that is to say as the barytones (voice in *ω*), for instance: indicat. *δίδω*, subjunct. *δίδω*, optat. *εἴθε νᾶ δίδω*, imperat. *δίδε*, infinit. *νᾶ δίδην* or *ὅτι δίδει*, part. *δίδων*, imperf. *ἔδιδον*, fut. *θὰ δώσω*, aorist *ἔδοσα*, perfect *ἔχω δώσει*, pluperf. *εἶχον δώσει*.

CLASS d. *δείκνυμι* (CHARACTER *νν*), I SHOW.

The verbs of this Class are also subjected to exactly the same inflexion as that of the first Conjugation (voice in *ω*) and there is nothing else to be remarked or added, for instance: pres. *δείκνυω*, imperf. *ἐδείκνυον*, fut. *θὰ δείξω*, aorist *ἔδειξα*, perf. *ἔχω δείξει*, pluperf. *εἶχον δείξει*.

2. VOICE IN *μαι* (φωνή εἰς *μαι*).CLASS a. *ἵσταμαι* (CHARACTER a), I AM PLACED AND I PLACE MYSELF.

## THE PRESENT.

## INDICATIVE,

*ἵσταμαι**ἵστασαι**ἵσταται**ἵστάμεθα**ἵστασθε**ἵστανται*

I am placed and

I place myself.

## SUBJUNCTIVE,

*ἵσθῶμαι**ἵσῃσαι**ἵσῃται**ἵσώμεθα**ἵσῃσθε**ἵσῶνται*

I may be placed and

I may place myself.

## OPTATIVE,

*εἴθε νὰ ἵσθῶμαι**εἴθε νὰ ἵσῃσαι* etc.like the subj. with *εἴθε νὰ*

I might be placed and

I might place myself

(a. G. *ἵσταίμην*).

## IMPERATIVE,

*ἵστασο**ἄς ἵσταται* (*ἵσῃται*)*ἵστασθε**ἄς ἵστανται* (*ἵσῶνται*)

be placed and

place thyself.

## INFINITIVE,

*νὰ ἵσταται* (*ἵσῃται*)or *ὅτι ἵσταται*

to be placed and

to place oneself

(a. G. *ἵστασθαι*).

## PARTICIPLES,

m. *ἵστάμενος*f. *ἵσταμένη*n. *ἵστάμενον*

being placed and

placing oneself.

## THE IMPERFECT,

*ἵστάμην* I was placed and*ἵτασο* I placed myself*ἵτατο**ἵστάμεθα**ἵτασθε**ἵταντο*.

The forms of the other tenses and moods are inflected like the corresponding ones of the first Conjugation (voice in *μαι*), viz: like the forms of *τύπτομαι*, as fut. *θὰ σταθῶ* or *θέλω σταθῆ*, aorist *ἔσταθην*, perf. *εἶμαι ἑσταμένος*, pluperf. *ἤμην ἑσταμένος*, middle aorist *ἔστησα ἑμαυτὸν*, middle future *θὰ στήσω ἑμαυτὸν* or *θέλω στήσει ἑμαυτὸν*, fut. exactum *θὰ ἤμαι ἑσταμένος* or *θέλω εἶσθαι ἑσταμένος*, the passive conditional moods *ἤθελον ἵστασθαι* or *θὰ ἱστάμην*, *ἤθελον σταθῆ*, the middle conditional moods *ἤθελον ἱστάνει ἑμαυτὸν* or *θὰ ἵστανον ἑμαυτὸν*, *ἤθελον στήσει ἑμαυτὸν*.

CLASS b. *τίθεμαι* (CHARACTER ε) I AM PUT  
AND I PUT MYSELF.

THE PRESENT.

INDICATIVE,	SUBJUNCTIVE,
<i>τίθεμαι</i>	<i>τιθῶμαι</i>
<i>τίθειςαι</i>	<i>τιθῇσαι</i>
<i>τίθεται</i>	<i>τιθῇται</i>
<i>τιθέμεθα</i>	<i>τιθώμεθα</i>
<i>τίθεσθε</i>	<i>τιθῆσθε</i>
<i>τίθενται</i>	<i>τιθῶνται</i>
I am put and I put myself.	I may be put and I may put myself.

OPTATIVE,	IMPERATIVE,
<i>εἴθε νὰ τιθῶμαι</i>	<i>τίθεςο (τίθου)</i>
<i>εἴθε νὰ τιθῇσαι etc.</i>	<i>ᾶς τιθῇται (τίθηται),</i>
like the subj. with	<i>τίθεςθε</i>
<i>εἴθε νὰ</i>	<i>ᾶς τιθῶνται (τίθωνται)</i>
I might be put	be put and put thyself.
and I might put myself.	
(a. G. <i>τιθε(μην)</i> )	

INFINITIVE,	PARTICIPLES,
<i>νὰ τιθῇται</i>	m. <i>τιθέμενος</i>
and <i>νὰ τίθεται</i>	f. <i>τιθέμενη</i>
or <i>ὄτι τίθεται</i>	n. <i>τιθέμενον</i>
to be put and to put oneself	being put and putting oneself.
(a. G. <i>τιθεςθαι</i> ).	



## THE IMPERFECT,

ἐτιθέμην	I was put
ἐτίθεσο	and I put
ἐτίθετο	myself.
ἐτιθέμεθα	
ἐτίθεσθε	
ἐτίθεντο.	

The other tenses: future  $\theta\acute{\alpha}$  τεθῶ or θέλω τεθῇ, aor. ἐτέθην, perf. εἶμαι τεθειμένος, plup. ἤμην τεθειμένος, middle aor. ἔθεσα ἑμαυτὸν, middle fut.  $\theta\acute{\alpha}$  θέσω ἑμαυτὸν or θέλω θέσει ἑμαυτὸν, fut. exact.  $\theta\acute{\alpha}$  ἤμαι τεθειμένος, the conditional moods (passive) ἥθελον τίθεσθαι or  $\theta\acute{\alpha}$  ἐτιθέμην, ἥθελον τεθῇ, middle ἥθελον θέτει ἑμαυτὸν or  $\theta\acute{\alpha}$  ἔθετον ἑμαυτὸν, ἥθελον θέσει ἑμαυτὸν. All these tenses are inflected according to the first (A) Conjugation (voice in  $\mu\alpha\iota$ ) as the forms of the previous Class.

CLASS c. *δίδομαι* (CHARACTER o) I AM GIVEN  
AND I GIVE MYSELF.

This Class is inflected like the first (A) Conjugation (voice in  $\mu\alpha\iota$ ), thus: present δίδομαι, imperf. ἐδιδόμην, fut.  $\theta\acute{\alpha}$  δοθῶ and θέλω δοθῇ, aor. ἐδόθην, perf. εἶμαι δεδομένος, pluperf. ἤμην δεδομένος, fut. exactum  $\theta\acute{\alpha}$  ἤμαι δεδομένος, middle fut.  $\theta\acute{\alpha}$  δώσω or θέλω δώσει ἑμαυτὸν, middle aor. ἔδωκα (ἔδοσα) ἑμαυτὸν, condit. moods (passive) ἥθελον δίδοσθαι and  $\theta\acute{\alpha}$  ἐδιδόμην, ἥθελον δοθῇ, middle ἥθελον δίδει ἑμαυτὸν and  $\theta\acute{\alpha}$  ἔδιδον ἑμαυτὸν, ἥθελον δώσει ἑμαυτὸν.

CLASS d. *δείκνυμαι* (CHARACTER  $\nu\upsilon$ ), I AM  
SHOWN AND I SHOW MYSELF.

The verbs of this Class also are inflected according to the forms of the first Conjugation (voice in  $\mu\alpha\iota$ )

although in the highly learned (written) idiom there are also to be found the ancient forms of this as well as of the previous Class.

Almost all the verbs of the modern Greek language are inflected according to the above three Conjugations and their Classifications, that is to say of the common or generally spoken language (*lingua communis*), except a few irregularities, most of which are however to be found either in the highly learned idiom (*lingua docta*), which has adopted nearly all the irregularities of ancient Greek, or in the low idiom (*lingua vulgaris*), which presents some curiously irregular forms of verbs. The third Part of this Course will treat of these and other irregularities, and will especially explain the rules on the formation of the verbs and of the other parts of speech as well as also all the rules of orthography and syntax.

## CHAPTER II.

### NOUNS (ὀνόματα).

Nouns have nearly the same number of distinctive marks as verbs, as has been noted in the Diagram, viz: there are to be distinguished three declensions (κλίσεις); five cases (πτώσεις), nominative (ὀνομαστική), genitive (γενική), dative (δοτική), accusative (αἰτιατική) and vocative (κλητική); three genders (γένη), masculine, feminine and neuter (ἀρσενικόν, θηλυκόν, καὶ οὐδέτερον); two numbers (ἀριθμοί), singular and plural (ἑνικός καὶ πληθυντικός); and two kinds of nouns, viz: noun-substantives (οὐσιαστικά) and noun-adjectives (ἐπίθετα). The substantives are, as shown by the Diagram, either appellatives (προσηγορικά), e. g. τράπεζα, ξύλον, ἀρετή, σοφία etc.; or proper names (κύρια), e. g. Ἀλέξανδρος, Βουκέφαλος etc. and again the former are either concrete (συγκεκριμένα), e. g. τράπεζα, ξύλον, or abstract (ἀφηρημένα), e. g. ἀρετή, σοφία etc. Adjectives can be either adjectives of quality, that is to say those which are properly denoted with the name of

adjective, e. g. ἀγαθός, δίκαιος, λευκός, μέλας etc., or adjectives of quantity or numerals (ἀριθμητικά), e. g. τρίτος, τρεῖς, τέταρτος, τέσσαρες etc., or representative adjectives, properly called pronouns (ἀντωνυμία or ἀντωνυμίαι) (σύ, αὐτός, οὗτος) to which class belong also the articles (ἄρθρα), or lastly participial adjectives or participles (μετοχαί); e. g. ὁ τύπτων, ἡ τύπτουσα, τὸ τύπτον, ὁ τυπτόμενος, ἡ τυπτομένη, τὸ τυπτόμενον.

## A. PRONOUNS (AND ARTICLES), ἀντωνυμίαι (καὶ ἄρθρα).

Pronouns are classified thus: 1) the personal (προσωπικαί); 2) the reflexive (αὐτοπαθεῖς); 3) the reciprocal (ἀλληλοπαθεῖς); 4) the possessive (κτητικαί); 5) the demonstrative (δεικτικαί); 6) the relative (ἀναφορικαί) and the articles; 7) the interrogative and indefinite (ἐρωτηματικαί καὶ ἀόριστοι) and 8) the correlative pronouns (συσχετικαί).

### 1. THE PERSONAL PRONOUNS (προσωπικαὶ ἀντωνυμίαι).

	1st person	2nd person
Sing.	N. ἐγώ, I	σύ, thou
	G. ἐμοῦ, μου	σοῦ
	D. ἐμοί, μοί	σοί
	A. ἐμέ, μέ	σέ
Plural	N. ἡμεῖς, we	ὑμεῖς (c. σεῖς) you
	G. ἡμῶν	ὑμῶν (σᾶς)
	D. ἡμῖν	ὑμῖν (σᾶς)
	A. ἡμᾶς	ὑμᾶς (σᾶς)
3d person		
Sing.	N. αὐτός, -ή, -ὸ, he, she, it	
	G. αὐτοῦ, -ῆς, -οῦ (a. G. οὗ)	
	D. αὐτῷ, -ῇ, -ῷ	
	A. αὐτόν, -ήν, -ὸ	
Plural	N. αὐτοί, -αί, -ᾶ, they	
	G. αὐτῶν, —	
	D. αὐτοῖς, -αῖς, -οῖς	
	A. αὐτούς, -αῖς, -ᾶ	

## 2. THE REFLEXIVE PRONOUNS (αὐτοπαθεῖς ἀντωνυμῖαι).

## 1st person

Sing.	{	G. ἑμαυτοῦ, -ῆς, of myself
		D. ἑμαυτῷ, -ῇ
		A. ἑμαυτὸν, -ήν
Plural	{	G. ἡμῶν αὐτῶν —, of ourselves
		D. ἡμῖν αὐτοῖς, -αῖς
		A. ἡμᾶς αὐτούς, -ᾶς

## and

N.	c.	ἡμεῖς οἱ ἴδιοι .	'
G.		ἡμῶν τῶν ἰδίων	'
D.	(διὰ)	εἰς ἡμᾶς τοὺς ἰδίους	
A.		ἡμᾶς τοὺς ἰδίους.	

## 2nd person

Sing.	{	G. σεαυτοῦ, -ῆς, of thyself
		D. σεαυτῷ, -ῇ
		A. σεαυτὸν, -ήν
Plural	{	G. ὑμῶν αὐτῶν, —, or ἑαυτῶν of yourselves
		D. ὑμῖν αὐτοῖς, -αῖς, ἑαυτοῖς, -αῖς
		A. ὑμᾶς αὐτούς, -ᾶς, ἑαυτούς, -ᾶς

## and

N.	c.	(ἐ)σεῖς οἱ ἴδιοι	'
G.		(ἐ)σᾶς τῶν ἰδίων or (τῶν ἰδίων σας)	.
D.	(διὰ)	εἰς (ἐ)σᾶς τοὺς ἰδίους	
A.		(ἐ)σᾶς τοὺς ἰδίους.	

## 3d person

Sing.	{	G. ἑαυτοῦ, -ῆς, -οῦ of him, her, itself
		D. ἑαυτῷ, -ῇ, -ῳ
		A. ἑαυτὸν, -ήν, -ὸ
Plural	{	G. ἑαυτῶν, —, —, of themselves
		D. ἑαυτοῖς, -αῖς, -οῖς
		A. ἑαυτούς, -ᾶς, -ᾶ.

**3. THE RECIPROCAL PRONOUNS** (ἀλληλοπαθεῖς ἀντωνυμῖαι).

	masc.	fem.	neut.
Plural	G. ἀλλήλων,	ἀλλήλων,	ἀλλήλων
	D. ἀλλήλοις,	ἀλλήλαις,	ἀλλήλοις
	A. ἀλλήλους,	ἀλλήλας,	ἀλλήλα
	c. μεταξύμας, μεταξύσας, μεταξύτων or ἀναμεταξύμας, -σας, -των (for all cases), each other or one another.		

**4. THE POSSESSIVE PRONOUNS** (κτητικαὶ ἀντωνυμῖαι).

## SINGULAR.

1st person	2nd person	3d person
ἐμός, ἐμή, ἐμόν and c. ἐδικός μου, ἐδική μου, ἐδικόν μου my.	σός, σή, σόν c. ἐδικός σου, ἐδική σου, ἐδικόν σου thy.	ἐδικός, -του, -της, -του ἐδική, -του, -της, -του ἐδικόν, -του, -της, -του his, her, its

## PLURAL.

ἡμέτερος, ἡμετέρα, ἡμέτερον c. ἐδικός μας, ἐδική μας, ἐδικόν μας our.	ὑμέτερος, -α, -ον c. ἐδικός σας, ἐδική σας, ἐδικόν σας your.	ἐδικός των ἐδική των ἐδικόν των their.
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**5. THE DEMONSTRATIVE PRONOUNS** (δεικτικαὶ ἀντωνυμῖαι).

	M.	F.	N.		M.	F.	N.
S.	N. οὗτος,	αὕτη,	τοῦτο	P.	οὗτοι,	αὗται,	ταῦτα
	G. τούτου,	ταύτης,	τούτου		τούτων,	—,	—
	D. τούτῳ,	ταύτῃ,	τούτῳ		τούτοις,	ταύταις,	τούτοις
	A. τοῦτον,	ταύτην,	τοῦτο this.		τούτους,	ταύτας,	ταῦτα these.
	M.	F.	N.		M.	F.	N.
S.	N. ὅδε,	ἥδε,	τόδε	P.	οἷδε,	αὗδε,	τάδε
	G. τοῦδε,	τῆςδε,	τοῦδε		τῶνδε,	—,	—
	D. τῷδε,	τῇδε,	τῷδε		τοῖςδε,	ταῖςδε,	τοῖςδε
	A. τόνδε,	τήνδε,	τόδε this here (c. οὗτος δά).		τούςδε,	τάςδε,	τάδε.

The third demonstrative pronoun *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο*, that, pl. those, does not present any difficulty



in its inflexion; it is declined as the adjectives of the first and second declension (see below).

## 6. THE RELATIVE PRONOUNS AND THE ARTICLES

(αἱ ἀναφορικαὶ ἀντωνυμῆαι καὶ τὰ ἄρθρα).

	Mas.		Fem.		Neut.
S.	N. ὅς(περ) who, which		ἥ(περ)		ὅ(περ)
	G. οὗ		ἥς		οὗ
	D. ᾧ		ἥ		ᾧ
	A. οὗ		ἣν		ὅ
P.	N. οἷ(περ)		αἷ(περ)		ᾧ(περ)
	G. ὧν		ῶν		ῶν
	D. οἷς		αἷς		οἷς
	A. οὓς		ᾧς		ᾧ.

## THE ARTICLES.

	M.	F.	N.		M.	F.	N.
S.	N. ὁ, the	ἡ, the	τό, the	P.	οἱ	αἱ	τὰ
	G. τοῦ	τῆς	τοῦ		τῶν	τῶν	τῶν
	D. τῷ	τῇ	τῷ		τοῖς	ταῖς	τοῖς
	A. τὸν	τὴν	τὸν		τούς	τάς	τὰ
	V. ὦ	ῶ	ὦ		ῶ	ῶ	ῶ

## 7. THE INTERROGATIVE AND INDEFINITE PRONOUNS

(αἱ ἐρωτηματικαὶ καὶ ἀόριστοι ἀντωνυμῆαι).

### a) INTERROGATIVE.

S.	N. τίς; τί; who?
	G. τίνος; —;
	D. τίνι; —;
	A. τίνα; τί;

### b) INDEFINITE.

S.	N. τις; τι, any, some one
	G. τίνος, —
	D. τίνι, —
	A. τίνα, τι
P.	N. τίνες; τίνα;
	G. τίνων; —;
	D. τίσι(ν); —;
	A. τίνας; τίνα; τινάς, τινά.

ὅστις (who or which) is composed of the relative ὅς and the indefinite τίς and replaces in modern Greek mostly the ancient Greek relative ὅς as does also the pronoun ὁ ὅποῖος; it is declined thus:

		Mas.	Fem.	Neut.
S.	{	N. ὅστις	ἥτις	ὅ,τι
		G. οὗτινος	ἥστινος	οὗτινος
		D. ὧτινι	ἥτινι	ὧτινι
		A. ὄντινα	ἦντινα	ὅ,τι
P.	{	N. οἷτινες	αἷτινες	ἄτινα
		G. ὧντινων	ᾧντινων	ὧντινων
		D. οἷσισι(ν)	αἷσισι(ν)	οἷσισι(ν)
		A. οὖστινας	ἄστινας	ἄτινα.

The following pronoun belongs to this class and is used in all three idioms of the language :

S.	{	N. ὁ, ἡ, τὸ δεῖνα
		G. τοῦ, τῆς, τοῦ δεῖνος
		D. τῷ, τῇ, τῷ δεῖνι
		A. τὸν, τὴν, τὸ δεῖνα
P.	{	N. οἱ, αἱ δεῖνες, τὰ δεῖνα
		G. τῶν, τῶν, τῶν δεῖνων
		D. not existing
		A. τοὺς, τὰς δεῖνας, τὰ δεῖνα.

### 8. THE CORRELATIVE PRONOUNS (συσχετικαὶ ἀντωνυμῖαι).

The following are correlative pronouns:

#### INTERROGATIVE.

1. τίς; who?
2. ποῖος τῶν δύο; (a. G. πότερος) which of the two?
3. πόσος; how much?
4. ποῖος; who, which?
5. πόσον μέγας; how old? (a. G. πηλίκος, ἡλίκος).

#### INDEFINITE.

1. τίς, some one
2. ἄποιος τῶν δύο (a. G. πότερος), any of the two
3. ἄμποςος, several (a. G. ποσός)
4. ἄποιας λογῆς, such (a. G. ποιός)
5. ἄμποσον μέγας, of some size (a. G. πηλίκος).

## DEMONSTRATIVE.

1. οὗτος, ὅδε, this here
2. ἕτερος, ἄλλος, another
3. τόσος, τοσοῦτος, so much
4. τοιοῦτος, of such a kind (talis)
5. τόνον μέγας, so old (a. G. τηλικούτος).

## RELATIVE.

1. ὅστις, ὅς, which
2. ὁποῖος (c. ὅποιος) τῶν δύο, which of the two (a. G. ὁπότερος)
3. ὁπόσος, ὅσος, as much, as many
4. ὁποῖος, οἷος, like, such as (qualis)
5. ὅσον μέγας, as old (a. G. ἡλικος).

## B. SUBSTANTIVES, οὐσιαστικά.

Substantives have three different kinds of inflexion, called declensions, as the verbs have three conjugations. According to these declensions are inflected not only the substantives, but also all the pronouns above named, which have genders, and all adjectives, which will be treated of later.

## FIRST DECLENSION (πρώτη κλίσις).

The first declension comprises masculine nouns ending in *ας* and *ης* and feminine nouns ending in *α* and *η*, which both may be non-contracted (*ἀσυναίρετα*) or contracted (*συνηρημένα*). There are but few contracted nouns to be found in this declension.

## 1. NON-CONTRACTED EXAMPLES.

MASCUL. IN *ας*.

S.	{	N.	ὁ ταμίας, the steward	P.	{	οἱ ταμίαι
		G.	τοῦ ταμίου			τῶν ταμιῶν
		D.	τῷ ταμίᾳ			τοῖς ταμίαις
		A.	τὸν ταμίαν			τοὺς ταμίαις
		V.	ὦ ταμίᾱ			ὦ ταμίᾱ

## MASC. IN ης.

S.	N.	ὁ πολίτης, the citizen	P.	οἱ πολῖται
	G.	τοῦ πολίτου		τῶν πολιτῶν
	D.	τῷ πολίτῃ		τοῖς πολίταις
	A.	τὸν πολίτην		τούς πολίτας
	V.	ὦ πολῖτα		ὦ πολῖται

## MASC. IN ης.

S.	N.	ὁ κριτής, the judge	P.	οἱ κριταὶ
	G.	τοῦ κριτοῦ		τῶν κριτῶν
	D.	τῷ κριτῇ		τοῖς κριταῖς
	A.	τὸν κριτήν		τούς κριτάς
	V.	ὦ κριτᾶ		ὦ κριταὶ

## FEM. IN α.

S.	N.	ἡ γλῶσσα, the tongue	P.	αἱ γλῶσσαι
	G.	τῆς γλώσσης		τῶν γλωσσῶν
	D.	τῇ γλώσσῃ		ταῖς γλώσσαις
	A.	τὴν γλῶσσαν		τάς γλώσσας
	V.	ὦ γλῶσσα		ὦ γλῶσσαι

## FEM. IN α.

S.	N.	ἡ φιλία, the friendship	P.	αἱ φίλαι
	G.	τῆς φιλάς		τῶν φιλιῶν
	D.	τῇ φιλίᾳ		ταῖς φιλίαις
	A.	τὴν φιλίαν		τάς φιλάς
	V.	ὦ φίλιᾳ		ὦ φίλαι

## FEM. IN α.

S.	N.	ἡ χώρα, the country	P.	αἱ χῶραι
	G.	τῆς χώρας		τῶν χωρῶν
	D.	τῇ χώρᾳ		ταῖς χώραις
	A.	τὴν χώραν		τάς χώρας
	V.	ὦ χώρα		ὦ χῶραι

## FEM. IN η.

S.	N.	ἡ ἀρετή, the virtue	P.	αἱ ἀρεταὶ
	G.	τῆς ἀρετῆς		τῶν ἀρετῶν
	D.	τῇ ἀρετῇ		ταῖς ἀρεταῖς
	A.	τὴν ἀρετὴν		τάς ἀρετάς
	V.	ὦ ἀρετῇ		ὦ ἀρεταὶ

FEM. IN  $\eta$ .

S.	{	N.	ἡ γνώμη, the mind	P.	{	αἱ γνώμαι
		G.	τῆς γνώμης			τῶν γνώμων
		D.	τῇ γνώμῃ			ταῖς γνώμαις
		A.	τὴν γνώμην			τάς γνώμας
		V.	ὡ γνώμη			ὦ γνώμαι

## 2. CONTRACTED EXAMPLES.

MASC. IN  $\alpha\varsigma$ .

S.	{	N.	ὁ Ἑρμῆς (Ἑρμέας)	P.	{	οἱ Ἑρμαῖ
		G.	τοῦ Ἑρμοῦ			τῶν Ἑρμῶν
		D.	τῷ Ἑρμῇ			τοῖς Ἑρμαῖς
		A.	τὸν Ἑρμῆν			τοὺς Ἑρμᾶς
		V.	ὦ Ἑρμῇ			ὦ Ἑρμαῖ

## Mercury.

MASC. IN  $\eta\varsigma$ .

S.	{	N.	ὁ Ἀπελλῆς (Ἀπελλέης)	P.	{	οἱ Ἀπελλαῖ
		G.	τοῦ Ἀπελλοῦ			τῶν Ἀπελλῶν
		D.	τῷ Ἀπελλῇ			τοῖς Ἀπελλαῖς
		A.	τὸν Ἀπελλῆν			τοὺς Ἀπελλᾶς
		V.	ὦ Ἀπελλῇ			ὦ Ἀπελλαῖ

## Apelles.

FEM. IN  $\alpha$ .

S.	{	N.	ἡ μνᾶ (μνάα)	P.	{	αἱ μναῖ
		G.	τῆς μνάς			τῶν μνῶν
		D.	τῇ μνᾷ			ταῖς μναῖς
		A.	τὴν μνάν			τάς μνάς
		V.	ὦ μνᾷ			ὦ μναῖ

a kind of money and of weight.

FEM. IN  $\eta$ .

S.	{	N.	ἡ γαλῆ (γαλέη)	P.	{	αἱ γαλαῖ
		G.	τῆς γαλῆς			τῶν γαλῶν
		D.	τῇ γαλῇ			ταῖς γαλαῖς
		A.	τὴν γαλῆν			τάς γαλᾶς
		V.	ὦ γαλῇ			ὦ γαλαῖ

the cat.



SECOND DECLENSION (*δευτέρα κλίσις*).

The second declension comprises masculine and feminine nouns ending in *ος* and neuters ending in *ον*, which both can be either non-contracted or contracted, as shown in the following examples.

## 1. NON-CONTRACTED EXAMPLES.

MASC. IN *ος*.

S.	N.	ὁ λόγος	P.	οἱ λόγοι
	G.	τοῦ λόγου		τῶν λόγων
	D.	τῷ λόγῳ		τοῖς λόγοις
	A.	τὸν λόγον		τούς λόγους
	V.	ὦ λόγε		ὦ λόγοι

the word.

MASC. IN *ος*.

S.	N.	ὁ ἄνθρωπος	P.	οἱ ἄνθρωποι
	G.	τοῦ ἀνθρώπου		τῶν ἀνθρώπων
	D.	τῷ ἀνθρώπῳ		τοῖς ἀνθρώποις
	A.	τὸν ἄνθρωπον		τούς ἀνθρώπους
	V.	ὦ ἄνθρωπε		ὦ ἄνθρωποι

the man.

FEM. IN *ος*.

S.	N.	ἡ ὁδὸς	P.	αἱ ὁδοί
	G.	τῆς ὁδοῦ		τῶν ὁδῶν
	D.	τῇ ὁδῷ		ταῖς ὁδοῖς
	A.	τὴν ὁδόν		τάς ὁδοὺς
	V.	ὦ ὁδὲ		ὦ ὁδοί

the street.

FEM. IN *ος*.

S.	N.	ἡ ἥπειρος	P.	αἱ ἥπειροι
	G.	τῆς ἡπείρου		τῶν ἡπείρων
	D.	τῇ ἡπείρῳ		ταῖς ἡπείροις
	A.	τὴν ἥπειρον		τάς ἡπείρους
	V.	ὦ ἥπειρε		ὦ ἥπειροι

the continent.

## NEUTER IN ov.

S.	N.	τὸ δῶρον	P.		τὰ δῶρα
	G.	τοῦ δώρου			τῶν δώρων
	D.	τῷ δώρῳ			τοῖς δώροις
	A.	τὸ δῶρον			τὰ δῶρα
	V.	ὦ δῶρον			ὦ δῶρα

the present.

## NEUTER IN ov.

S.	N.	τὸ ποτάμιον	P.		τὰ ποτάμια
	G.	τοῦ ποταμίου			τῶν ποταμίων
	D.	τῷ ποταμίῳ			τοῖς ποταμίοις
	A.	τὸ ποτάμιον			τὰ ποτάμια
	V.	ὦ ποτάμιον			ὦ ποτάμια

the rivulet.

## 2. CONTRACTED EXAMPLES.

## MASC. IN ος.

S.	N.	ὁ πλοῦς (πλόος)	P.		οἱ πλοῖ
	G.	τοῦ πλοῦ			τῶν πλωῶν
	D.	τῷ πλωῖ			τοῖς πλοῖς
	A.	τὸν πλοῦν			τοὺς πλοῦς
	V.	ὦ πλοῦ			ὦ πλοῖ

the navigation.

## FEM. IN ος.

S.	N.	ἡ πρόχους (πρόχοος)	P.		αἱ πρόχοι
	G.	τῆς πρόχου			τῶν πρόχων
	D.	τῇ πρόχῳ			ταῖς πρόχοις
	A.	τὴν πρόχουν			τὰς πρόχους
	V.	ὦ πρόχου			ὦ πρόχοι (α)

the water-can.

**Note a.** This noun has here been only accepted as a feminine example, although it is seldom used even in the highly learned idiom and is besides not quite regularly declined in the ancient language. Instead of this word, the names: ὕδρια, ἀμφορεὺς (v. κανάτα) are now used.

NEUTER IN *ov*.

S.	{	N.	τὸ ὀστοῦν (ὀστέον)	P.	{	τὰ ὀστά
		G.	τοῦ ὀστοῦ			τῶν ὀστέων
		D.	τῷ ὀστί			τοῖς ὀστοῖς
		A.	τὸ ὀστοῦν			τὰ ὀστά
		V.	ὦ ὀστοῦν			ὦ ὀστά

the bone.

NEUTER IN *ov*.

S.	{	N.	τὸ ἀπλοῦν (ἀπλόον)	P.	{	τὰ ἀπλά
		G.	τοῦ ἀπλοῦ			τῶν ἀπλῶν
		D.	τῷ ἀπλί			τοῖς ἀπλοῖς
		A.	τὸ ἀπλοῦν			τὰ ἀπλά
		V.	ὦ ἀπλοῦν			ὦ ἀπλά

the plain, the simple.

## THIRD DECLENSION (τρίτη κλίσις).

The third declension comprises all the so-called imparisyllabic (περιττόςυλλαβα) masculine, feminine and neuter nouns, that is those, which increase in the Genitive by one syllable. They are as well as the former ones either non-contracted or contracted, and the latter again are either fully contracted (ὀλοπαθῆ συννηρημένα) or partly contracted (ὀλιγοπαθῆ συννηρημένα). They may be arranged according to their characteristic letter, which shows itself in the Genitive, in five classes, as the verbs of the A-Conjugation, viz: a) in the class of labials (π, β, φ) e. g. ἡ λαῖλαψ, genitive τῆς λαίλαπ-ος, ἡ φλεψ, gen. τῆς φλεβ-ός, ἡ κατήλιψ, gen. τῆς κα-τήλιφ-ος; b) in the class of gutturals (κ, γ, χ), e. g. ὁ φύλαξ, gen. τοῦ φύλακ-ος, ἡ μάστιξ, gen. τῆς μάστιγ-ος, ὁ ὄνυξ, gen. τοῦ ὄνυχ-ος; c) in the class of dentals (τ, δ, θ), e. g. ὁ λέων, gen. τοῦ λέοντ-ος, ἡ λαμπάς, τῆς λαμπάδ-ος, ἡ ὄρνις, τῆς ὄρνιθ-ος; d) in the class of liquids (only ν, ρ, in modern Greek), e. g. ὁ ῥήτωρ, τοῦ ῥήτορ-ος, ὁ ἀγών, τοῦ ἀγῶνος, ὁ ποιμήν, τοῦ ποιμέν-ος, ὁ σωτήρ, τοῦ σωτήρ-ος; e) in the class of names with a vowel or diphthong, e. g. ὁ ἥρως, τοῦ ἥρω-ος, ὁ

ἰχθύς, τοῦ ἰχθύ-ος, ἡ πόλις, τῆς πόλε-ως, τὸ ἄστυ, τοῦ ἄστυ-ος, ὁ βασιλεὺς, τοῦ βασιλέ-ως, ἡ γράϋς, τῆς γρά-ός etc. This last class embraces most of the partly contracted nouns.

# 1. NON-CONTRACTED AND PARTLY CONTRACTED EXAMPLES.

	a) labial class,	b) guttural class,	c) dental class,
S.	N. ἡ φλέψ	ὁ φύλαξ	ἡ λαμπάς
	G. τῆς φλεβός	τοῦ φύλακος	τῆς λαμπάδος
	D. τῇ φλεβί	τῷ φύλακι	τῇ λαμπάδι
	A. τὴν φλέβα	τὸν φύλακα	τὴν λαμπάδα
	V. ὡ φλέψ	ὡ φύλαξ	ὡ λαμπάς
P.	N. αἱ φλέβες	οἱ φύλακες	αἱ λαμπάδες
	G. τῶν φλεβῶν	τῶν φυλάκων	τῶν λαμπάδων
	D. ταῖς φλεβί(ν)	τοῖς φύλαξι(ν)	ταῖς λαμπάσι(ν)
	A. τὰς φλέβας	τοὺς φύλακας	τὰς λαμπάδας
	V. ὡ φλέβες	ὡ φύλακες	ὡ λαμπάδες
	the vein.	the guardian.	the torch.
	d) liquid class,	e) vowel class,	
S.	N. ὁ ποιμὴν	ὁ ἥρως	
	G. τοῦ ποιμένος	τοῦ ἥρωος	
	D. τῷ ποιμένι	τῷ ἥρωι	
	A. τὸν ποιμένα	τὸν ἥρωα	
	V. ὡ ποιμὴν	ὡ ἥρωες	
P.	N. οἱ ποιμένες	οἱ ἥρωες	
	G. τῶν ποιμένων	τῶν ἥρώων	
	D. τοῖς ποιμέσι(ν)	τοῖς ἥρωσι(ν)	
	A. τοὺς ποιμένας	τοὺς ἥρωας	
	V. ὡ ποιμένες	ὡ ἥρωες	
	the shepherd.	the hero.	

## OTHER EXAMPLES OF EACH CLASS FOR PRACTICE.

	a) labial class,	b) guttural class,	c) dental class,
S.	N. ὁ γύψ	ἡ μάστιξ	τὸ σῶμα
	G. τοῦ γυπός	τῆς μάστιγος	τοῦ σώματος
	D. τῷ γυπὶ	τῇ μάστιγι	τῷ σῶματι
	A. τὸν γύπα	τὴν μάστιγα	τὸ σῶμα
	V. ὡ γύψ	ὡ μάστιξ	ὡ σῶμα

	a) labial class,	b) guttural class,	c) dental class,
P.	N. οἱ γύπες	αἱ μάστιγες	τὰ σώματα
	G. τῶν γυπῶν	τῶν μαστίγων	τῶν σωμάτων
	D. τοῖς γυψί(ν)	ταῖς μάστιξι(ν)	τοῖς σώμασι(ν)
	A. τοὺς γύπας	τὰς μάστιγας	τὰ σώματα
	V. ὁ γύπες	ὁ μάστιγες	ὁ σώματα
	the vulture.	the scourge.	the body.

	d) liquid class,	e) vowel class,
S.	N. ὁ ἡγεμὼν	τὸ ἄστυ
	G. τοῦ ἡγεμόνος	τοῦ ἄστερος
	D. τῷ ἡγεμόνι	τῷ ἄστεϊ -ει
	A. τὸν ἡγεμόνα	τὸ ἄστυ
	V. ὁ ἡγεμὼν	ὁ ἄστυ
P.	N. οἱ ἡγεμόνες	τὰ (ἄστεα) ἄστη
	G. τῶν ἡγεμόνων	τῶν ἀστέων -ων
	D. τοῖς ἡγεμόσι(ν)	τοῖς ἄστεσι(ν)
	A. τοὺς ἡγεμόνας	τὰ (ἄστεα) -η
	V. ὁ ἡγεμόνες	ὁ (ἄστεα) -η.
	the prince.	the city

All nouns of the same characteristic letter are declined according to these ten paradigms. This declension embraces, however, besides many irregular nouns, which will be explained in the third part of this Course. Here follow a few more partly-contracted examples.

## MASCUL.

S.	N. ὁ ἰχθύς	ἡ πόλις	ὁ βασιλεὺς
	G. τοῦ ἰχθύος	τῆς πόλεως	τοῦ βασιλέως
	D. τῷ ἰχθύϊ	τῇ (πόλει) πόλει	τῷ βασιλεῖ -ει
	A. τὸν ἰχθύν	τὴν πόλιν	τὸν βασιλέα
	V. ὁ ἰχθύς	ὁ πολί	ὁ βασιλεῦ
P.	N. οἱ ἰχθύες and ἰχθῦς	αἱ (πόλεις) πόλεις	οἱ βασιλεές -εις
	G. τῶν ἰχθύων	τῶν πόλεων	τῶν βασιλέων
	D. τοῖς ἰχθύσι(ν)	ταῖς πόλεσι(ν)	τοῖς βασιλεῦσι(ν)
	A. τοὺς ἰχθύας and ἰχθῦς	τὰς (πόλεις) πόλεις	τοὺς βασιλέας -εις
	V. ὁ ἰχθύς and ἰχθῦς	ὁ (πόλεις) πόλεις	ὁ βασιλεές -εις
	the fish (c. ὀψάριον, v. ψάρι).	the town.	the king.



S.	{	N.	ὁ εὐγενής		ἡ ἥχω
		G.	τοῦ εὐγενέος -οῦς		τῆς ἥχόος -οῦς
		D.	τῷ εὐγενεῖ -ει		τῇ ἥχόῃ -οῖ
		A.	τὸν εὐγενέα -ῇ		τὴν ἥχόα -ῶ
		V.	ὦ εὐγενές		ὦ ἥχοι
P.	{	N.	οἱ εὐγενέες -εῖς		αἱ ἥχοι
		G.	τῶν εὐγενέων -ῶν		τῶν ἥχων
		D.	τοῖς εὐγενέσι(ν)		ταῖς ἥχοις
		A.	τοὺς εὐγενέας -εῖς		τὰς ἥχους
		V.	ὦ εὐγενέες -εῖς		ὦ ἥχοι
			the noble.		the echo.
S.	{	N.	ἡ αἰδώς	ὁ πατήρ	ἡ τριήρης
		G.	τῆς αἰδόος -οῦς	τοῦ (πατέρος) πατρός	τῆς τριήρεος -ους
		D.	τῇ αἰδοί -οῖ	τῷ (πατέρι) πατρί	τῇ τριήρεϊ -ει
		A.	τὴν αἰδόα -ῶ	τὸν πατέρα	τὴν τριήρεα -η
		V.	ὦ αἰδοῖ	ὦ πάτερ	ὦ τριήρες
P.	{	N.	αἱ αἰδοί	οἱ πατέρες	αἱ τριήρεις -εις
		G.	τῶν αἰδῶν	τῶν πατέρων	τῶν (τριήρων) τριήρων
		D.	ταῖς αἰδοῖς	τοῖς πατράσι(ν)	ταῖς τριήρεσι(ν)
		A.	τὰς αἰδούς	τοὺς πατέρας	τὰς (τριήρεας) -εις
		V.	ὦ αἰδοί	ὦ πατέρες	ὦ τριήρεις -εις
			the shame.	the father.	the trireme.
S.	{	N.	τὸ γένος		ὁ βοῦς
		G.	τοῦ γένεος -ους		τοῦ βοδός
		D.	τῷ γένεϊ -ει		τῷ βοῖ
		A.	τὸ γένος		τὸν βοῦν
		V.	ὦ γένος		ὦ βοῦ
P.	{	N.	τὰ γένηα, γένη		οἱ βόες
		G.	τῶν γενέων, γενῶν		τῶν βοῶν
		D.	τοῖς γένεσι(ν)		τοῖς βουσι(ν)
		A.	τὰ γένηα, γένη		τοὺς βόας a. βοῦς
		V.	ὦ γένηα, γένη		ὦ βόες
			the gender.		the ox.

## 2. FULLY-CONTRACTED EXAMPLES.

S.	N.	ὁ Ξενοφῶν (Ξενοφάων)	ὁ πλακοῦς (πλακόεις)	ὁ Θραῖξ (Θράϊξ)
	G.	τοῦ Ξενοφώντος	τοῦ πλακοῦντος	τοῦ Θρακός
	D.	τῷ Ξενοφῶντι	τῷ πλακοῦντι	τῷ Θρακί
	A.	τόν Ξενοφῶντα	τόν πλακοῦντα	τόν Θραῖκα
	V.	ὦ Ξενοφῶν	ὦ πλακοῦς	ὦ Θραῖξ
P.	N.	οἱ Ξενοφῶντες	οἱ πλακοῦντες	οἱ Θραῖκες
	G.	τῶν Ξενοφόντων	τῶν πλακούντων	τῶν Θρακῶν
	D.	τοῖς Ξενοφῶσι(ν)	τοῖς πλακοῦσι(ν)	τοῖς Θραξί(ν)
	A.	τούς Ξενοφῶντας	τούς πλακοῦντας	τούς Θραῖκας
	V.	ὦ Ξενοφῶντες	ὦ πλακοῦντες	ὦ Θραῖκες
		Xenophon.	the cake.	the Thracian.

## C. THE ADJECTIVES, THE NUMERALS AND PARTICIPLES, τὰ ἐπίθετα, τὰ ἀριθμητικά καὶ αἱ μετοχαί.

1. The adjectives are divided into three classes, according to their genders, which are represented by three, two or one terminations (τρικατάληκτα, δικατάληκτα, μονοκατάληκτα).

*Class a.* Adjectives of three terminations are: 1) those ending in ὄς, ῆ (or ᾶ), ὄν, for instance: καλός, καλή, καλόν (good), δίκαιος, δικαία, δίκαιον (just), ἐχθρός, ἐχθρά, ἐχθρόν (hostile). The masculines and neuters of these adjectives are declined like the examples of the second declension; the feminines according to the examples of the first declension. 2) Those ending in εἰς, εσσα, εν, for instance: χαρῖεις, χαρίεσσα, χαρίεν (graceful), the masculines and neuters of which are declined like the third and the feminines like the first declension. 3) Those ending in ῦς, εῖα, ῦ, for instance: βραχύς, βραχεῖα, βραχὺ (short), βραδύς, βραδεῖα, βραδὺ (slow), of which the masculines and neuters are declined according to the examples of the third and the feminines like the examples of the first declension. Two of the

adjectives are ending in *ας*, *αινα*, *αν*, *μέλας*, *μέλαινα*, *μέλαν* (black), *τάλας*, *τάλαινα*, *τάλαν* (miserable), and are declined masculine and neuter like the examples of the third, feminine like the examples of the first declension; three others are declined and end irregularly, the following:

		m.	f.	n.		m.	f.	n.
S.	N.	πᾶς,	πᾶσα,	πᾶν		πολύς,	πολλή,	πολύ
	G.	παντός,	πάσης,	παντός		πολλοῦ,	πολλῆς,	πολλοῦ
	D.	παντὶ,	πάσῃ,	παντὶ		πολλῷ,	πολλῇ,	πολλῷ
	A.	πάντα,	πᾶσαν,	πᾶν		πολὺν,	πολλήν,	πολύ
	V.	πᾶς,	πᾶσα,	πᾶν		πολύ,	πολλή,	πολύ
P.	N.	πάντες,	πᾶσαι,	πάντα		πολλοὶ,	πολλαί,	πολλά
	G.	πάντων,	πασῶν,	πάντων		πολλῶν,	πολλῶν,	πολλῶν
	D.	πᾶσι(ν),	πάσαις,	πᾶσι(ν)		πολλοῖς,	πολλαῖς,	πολλοῖς
	A.	πάντας,	πάσας,	πάντα		πολλοὺς,	πολλάς,	πολλά
	V.	πάντες,	πᾶσαι,	πάντα		πολλοὶ,	πολλαί,	πολλά.
		every one, all.				much, many.		

		m.	f.	n.
S.	N.	μέγας,	μεγάλη,	μέγα
	G.	μεγάλου,	μεγάλης,	μεγάλου
	D.	μεγάλῳ,	μεγάλῃ,	μεγάλῳ
	A.	μέγαν,	μεγάλην,	μέγα
	V.	μέγα,	μεγάλη,	μέγα
P.	N.	μεγάλοι,	μεγάλαι,	μεγάλα
	G.	μεγάλων,	μεγάλων,	μεγάλων
	D.	μεγάλοις,	μεγάλαις,	μεγάλοις
	A.	μεγάλους,	μεγάλας,	μεγάλα
	V.	μεγάλοι,	μεγάλαι,	μεγάλα.
		great, large, old.		

*Class b.* Adjectives of two terminations are: 1) almost all compound adjectives and all those whose masculine and feminine ends in *ος* (and *ιμος*) and neuter in *ον*, e. g. *ὁ* and *ἡ ἀθάνατος*, *τὸ ἀθάνατον* (immortal), *ὁ* and *ἡ ἀκόλαστος*, *τὸ ἀκόλαστον* (intemperate), *ὁ* and *ἡ παλίμβουλος*, *τὸ παλίμβουλον* (changeable), *ὁ* and *ἡ ὠφέ-*

λιμος, τὸ ὠφέλιμον (useful), ὁ and ἡ δόκιμος, τὸ δόκιμον (approved). These are all declined according to the examples of the second declension. 2) All those whose masculine and feminine ends in ῆς and neuter in ἐς, e. g. ὁ and ἡ ἀληθής, τὸ ἀληθές (true), ὁ and ἡ εὐγενής, τὸ εὐγενές (noble), all declined as the third declension. 3) Those whose masculine and feminine ends in ις and neuter in ι, e. g. ὁ and ἡ εὐχαρις, τὸ εὐχαρι (gracious), ὁ and ἡ εὐελπις, τὸ εὐελπι (confident), all declined as the third declension. 4) those whose masculine and feminine ends in ων and neuter in ον, e. g. ὁ and ἡ σώφρων, τὸ σώφρον (temperate), declined like the third declension. 5) Those whose masculine and feminine ends in ους and neuter ουν, ὁ and ἡ εὖνους, τὸ εὖνουν (benevolent), declined like the third declension, and 6) those whose masculine and feminine ends in ην and neuter in εν, ὁ and ἡ ἄρσην and τὸ ἄρσεν (male), declined also according to the third declension.

*Class c.* Adjectives of one termination are only to be found in small numbers in modern Greek, as in the ancient language, for instance: πένης (poor), ἔρπαι (pillaging), φυγᾶς (fugitive) etc.

The adjectives in forming their degrees of comparison (βαθμοὶ συγκρίσεως) add to their root either the endings τερος, τatos, or ἑστερος, ἑστατος or ἰων, ἰστος, for instance γλυκὺς (sweet), γλυκύτερος, γλυκύτατος; σοφός (wise), σοφώτερος, σοφώτατος; ἄξιος (valuable), ἀξιώτερος, ἀξιώτατος; ἀληθής (true), ἀληθέστερος, ἀληθέστατος; σώφρων (temperate), σωφρονέστερος, σωφρονέστατος; ἡδύς (sweet), ἡδίων, ἡδιστος; ταχύς (quick), ταχίων, (θάσσων), τάχιστος etc. The comparatives and superlatives (συγκριτικὰ καὶ ὑπερθετικὰ) of the two first endings are declined as the second declension, those of the third ending (ἰων, ἰστος) decline the comparative according to the third and the superlative according to the second declension. The third part of this Course will treat of the irregular formations of the adjectives. It is however necessary to mention here the rule, that the vowel before τερος

and *τατος* is a short *ο*, when the penultimate of the positive (*θετικὸν*) is long, e. g. *κοῦφος* (inconstant), *-ότερος*, *-ότατος*; but a long *ω*, when the penultimate is short, for instance: *σοφὸς* (wise), *-ώτερος*, *-ώτατος*.

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CARDINAL.	ORDINAL.
1 εἷς (v. ἕνας), μία, ἓν (v. ἕνα), one	πρῶτος -η -ον, first
2 δύο, two	δεύτερος -α -ον, second
3 τρεῖς, τρία, three etc.	τρίτος -η -ον, third
4 τέσσαρες (τέσσερες), τέσσαρα	τέταρτος -η -ον, fourth etc.
5 πέντε	πέμπτος -η -ον
6 ἕξ	ἕκτος -η -ον
7 ἑπτὰ	ἑβδομος -η -ον
8 ὀκτώ	ὀγδοος -η -ον
9 ἑννέα	ἑννατος -η -ον
10 δέκα	δέκατος -η -ον
11 ἑνδεκα	ἐνδέκατος -η -ον
12 δώδεκα	δωδέκατος -η -ον
13 δεκατρεῖς, -τρία	δέκατος τρίτος -η -ον
14 δεκατέσσαρες, -τέσσαρα,	δέκατος τέταρτος -η -ον
15 δεκαπέντε	δέκατος πέμπτος -η -ον
16 δεκαἕξ	δέκατος ἕκτος -η -ον
17 δεκαεπτὰ	δέκατος ἑβδομος -η -ον
18 δεκαοκτώ	δέκατος ὀγδοος -η -ον
19 δεκαεννέα	δέκατος ἑννατος -η -ον
20 εἴκοσι(v)	εἰκοστός -ῆ -ὸν
21 εἴκοσι ἕν	εἰκοστός πρῶτος -η -ον
22 εἴκοσι δύο	εἰκοστός δεύτερος α- -ον



2. The numeral adjectives (ἀριθμητικά) are: 1) cardinal (ἀπόλυτα), 2) ordinal (τακτικά), 3) multiple (πολλαπλασιαστικά) and 4) adverbial (ἐπιρροηματικά). The following table presents all four classes of numerals in turn.

MULTIPLE.	ADVERBIAL.
ἄπλοῦς -ῆ -οῦν, single	ἅπαξ, once
διπλοῦς -ῆ οὔν and	δὺς, twice
διπλάσιος -ία -ιον, double	
τριπλοῦς -ῆ -οῦν and	τρίς, trice etc.
τριπλάσιος -ία -ιον, thrifold	
τετραπλοῦς -ῆ -οῦν and	τετράκις
τετραπλάσιος -ία -ον, fourfold, etc.	
πενταπλοῦς -ῆ -οῦν and	πεντάκις
πενταπλάσιος -ία -ον	
ἑξαπλοῦς and	ἑξάκις
ἑξαπλάσιος -ία -ον	
ἑπταπλοῦς and	ἑπτάκις
ἑπταπλάσιος -ία -ον	
ὀκταπλοῦς and	ὀκτάκις
ὀκταπλάσιος -ία -ον	
ἐννεαπλοῦς and	ἐννεάκις
ἐννεαπλάσιος -ία -ον	
δεκαπλοῦς etc. and	δεκάκις
δεκαπλάσιος -ία -ον	
ἐνδεκαπλάσιος	ἐνδεκάκις
δωδεκαπλάσιος	δωδεκάκις
δεκατριπλάσιος	τρίς καὶ δεκάκις
δεκατετραπλάσιος	δεκατετράκις
δεκαπενταπλάσιος	δεκαπεντάκις
δεκαεξαπλάσιος	δεκαεξάκις
δεκαεπταπλάσιος	δεκαεπτάκις
δεκαοκταπλάσιος	δεκαοκτάκις
δεκαεννεαπλάσιος	δεκαεννεάκις
εἰκοσαπλάσιος	εἰκοσάκις
ἔν καὶ εἰκοσαπλάσιος	ἅπαξ καὶ εἰκοσάκις
δύο καὶ εἰκοσαπλάσιος	δὺς καὶ εἰκοσάκις

CARDINAL.	ORDINAL.
30 τριάκοντα (v. τριάντα)	τριακοστός -ῆ -ὄν
40 τεσσαράκοντα (v. σαράντα)	τεσσαρακοστός -ῆ -ὄν
50 πενήκοντα (v. πενήντα)	πεντηκοστός -ῆ -ὄν
60 ἑξήκοντα (v. ἑξήντα)	ἑξηκοστός -ῆ -ὄν
70 ἑβδομήκοντα (v. ἑβδομήντα)	ἑβδομηκοστός -ῆ -ὄν
80 ὀγδοήκοντα (v. ὀγδοήντα)	ὀγδοηκοστός -ῆ -ὄν
90 ἐνενήκοντα (v. ἐνενήντα)	ἐνενηκοστός -ῆ -ὄν
100 ἑκατὸν	ἑκατοστός -ῆ -ὄν
200 διακόσιοι -αι -α	διακοσιοστός -ῆ -ὄν
300 τριακόσιοι -αι -α	τριακοσιοστός -ῆ -ὄν
400 τετρακόσιοι -αι -α	τετρακοσιοστός -ῆ -ὄν
500 πεντακόσιοι -αι -α	πεντακοσιοστός -ῆ -ὄν
600 ἑξακόσιοι -αι -α	ἑξακοσιοστός -ῆ -ὄν
700 ἑπτακόσιοι -αι -α	ἑπτακοσιοστός -ῆ -ὄν
800 ὀκτακόσιοι -αι -α	ὀκτακοσιοστός -ῆ -ὄν
900 ἑννεακόσιοι -αι -α	ἐννεακοσιοστός -ῆ -ὄν
1000 χίλιοι -αι -α	χιλιοστός -ῆ -ὄν
2000 δύο χιλιάδες	δισχιλιοστός -ῆ -ὄν
3000 τρεῖς χιλιάδες	τρισχιλιοστός -ῆ -ὄν
10,000 δέκα χιλιάδες	δεκακισχιλιοστός -ῆ -ὄν
100,000 ἑκατὸν χιλιάδες	ἑκατοντακισχιλιοστός -ῆ -ὄν
1,000,000 ἕν ἑκατομμύριον	ἑκατομμυριοστός -ῆ -ὄν
2,000,000 δύο ἑκατομμύρια	δῖς ἑκατομμυριοστός -ῆ -ὄν
5,000,000 πέντε ἑκατομμύρια	πεντάκις ἑκατομμυριοστός -ῆ -ὄν
100,000,000 ἑκατὸν ἑκατομμύρια	ἑκατοντάκις ἑκατομμυριοστός -ῆ -ὄν
1,000,000,000 ἕν δισεκατομμύριον	δισεκατομμυριοστός -ῆ -ὄν
2,000,000,000 δύο δισεκατομμύρια	δῖς δισεκατομμυριοστός -ῆ -ὄν
1,000,000,000,000 ἕν τρισεκατομμύριον	τρισεκατομμυριοστός -ῆ -ὄν
2,000,000,000,000 δύο τρισεκατομμύρια	δῖς τρισεκατομμυριοστός -ῆ -ὄν
1,000,000,000,000,000 ἕν τετρακισεκατομμύριον etc.	τετρακισεκατομμυριοστός -ῆ -ὄν etc.

## MULTIPLE.

τριακονταπλάσιος  
 τεσσαρακονταπλάσιος  
 πεντηκονταπλάσιος  
 ἑξήκονταπλάσιος  
 ἑβδομηκονταπλάσιος  
 ὀγδοηκονταπλάσιος  
 ἑνενηκονταπλάσιος  
 ἑκατονταπλάσιος  
 διακοσιαπλάσιος  
 τριακοσιαπλάσιος  
 τετρακοσιαπλάσιος  
 πεντακοσιαπλάσιος  
 ἑξακοσιαπλάσιος  
 ἑπτακοσιαπλάσιος  
 ὀκτακοσιαπλάσιος  
 ἑννεακοσιαπλάσιος  
 χιλιοπλάσιος  
 δις χιλιοπλάσιος  
 τρις χιλιοπλάσιος  
 δεκακισχιλιοπλάσιος  
 ἑκατοντακισχιλιοπλάσιος  
 ἑκατομμυριοπλάσιος  
 δις ἑκατομμυριοπλάσιος  
 πεντάκις ἑκατομμυριοπλάσιος  
 ἑκατοντάκις ἑκατομμυριοπλάσιος  
 δισεκατομμυριοπλάσιος

δις δισεκατομμυριοπλάσιος

τρισεκατομμυριοπλάσιος

δις τρισεκατομμυριοπλάσιος

τετρακισεκατομμυριοπλάσιος etc.

## ADVERBIAL.

τριακοντάκις  
 τεσσαρακοντάκις  
 πεντηκοντάκις  
 ἑξήκοντάκις  
 ἑβδομηκοντάκις  
 ὀγδοηκοντάκις  
 ἑνενηκοντάκις  
 ἑκατοντάκις  
 διακοσιάκις  
 τριακοσιάκις  
 τετρακοσιάκις  
 πεντακοσιάκις  
 ἑξακοσιάκις  
 ἑπτακοσιάκις  
 ὀκτακοσιάκις  
 ἑννεακοσιάκις  
 χιλιάκις  
 δις χιλιάκις  
 τρις χιλιάκις  
 δεκακισχιλιάκις  
 ἑκατοντακισχιλιάκις  
 ἑκατομμυριάκις  
 δις ἑκατομμυριάκις  
 πεντάκις ἑκατομμυριάκις  
 ἑκατοντάκις ἑκατομμυριάκις  
 δισεκατομμυριάκις

δις δισεκατομμυριάκις

τρισεκατομμυριάκις

δις τρισεκατομμυριάκις

τετρακισεκατομμυριάκις etc.

The following Cardinal numbers are declined :

	M.	F.	N.	
N.	εἷς,	μία,	ὓν	δύο and δύο, two, for all
G.	ἑνός,	μιάς,	ἑνός	cases, but in modern Greek
D.	ἐνί,	μιά,	ἐνί	the dative δυσί(ν) is some-
A.	ἑνα,	μίαν,	ὓν	times used.
		one.		

	M. a. F.	N.	M. a. F.	N.
N.	τρεις	τρία	τέσσαρες (c. τέσσερες)	τέσσαρα (c. τέσσερα)
G.	τριῶν	τριῶν	τεσσάρων	τεσσάρων
D.	τρισί(ν)	τρισί(ν)	τέσσαρσι(ν)	τέσσαρσι(ν)
A.	τρεις	τρία	τέσσαρας	τέσσαρα
	three.		four.	

The other cardinal numbers that are declined are from two hundred (διακόσιοι -αι -α) and upward; their declension is very simple, namely the masculines and neuters of the numerals from 200 to 1000 are declined according to the plural of the examples of the second declension and the feminines according to the plural of the examples of the first declension; the cardinal adjective *χιλιάδες* (sing. *χιλιάς*) is declined according to the third declension, the cardinal numbers *ἑκατομμύριον*, *δισεκατομμύριον* etc. are declined as the neuters of the second declension.

The masculines and neuters of the ordinal and multiple numerals are declined according to the second declension and the feminines according to the first declension.

The so-called temporal numerals (*χρονικά*) of the ancient Greek, e. g. *δευτεραῖος*, *τριταῖος*, *τεταρταῖος* etc., are not used in modern Greek, instead of that one says: *μετὰ δύο ἡμέρας*, *μετὰ τρεῖς ἡμέρας*, *μετὰ τέσσαρας ἡμέρας* etc.

3. The participial adjectives or Participles (*μετοχαί*) are all of three genders and terminations, their feminines are declined according to the feminine examples of the first declension and the others according to the second

and third declension, namely the masculine and neuter participles of the present and perfect of the voice in *μαι* are declined according to the second declension, for instance: pres. masc. n. ὁ *τυπτόμενος*, gen. τοῦ *τυπτομένου*, neut. τὸ *τυπτόμενον*, τοῦ *τυπτομένου* etc.; perf. masc. n. ὁ *τετυμμένος*, gen. τοῦ *τετυμμένου*, neut. τὸ *τετυμμένον*, gen. τοῦ *τετυμμένου* etc.; the masculine and neuter participles of the present, aorist and future of the voice in *ω* as well as those of the passive and middle aorist, middle present, middle future and fut. exactum are declined according to the third declension, for instance: pres. masc. n. ὁ *τύπτων*, gen. τοῦ *τύπτοντος*, neut. τὸ *τύπτον*, gen. τοῦ *τύπτοντος*; aorist masc. n. ὁ *τύψας*, gen. τοῦ *τύψαντος*, neut. τὸ *τύψαν*, gen. τοῦ *τύψαντος*; fut. masc. n. ὁ *μέλλων*, gen. τοῦ *μέλλοντος*, neut. τὸ *μέλλον*, τοῦ *μέλλοντος*; passive aorist masc. n. ὁ *τυφθεὶς*, gen. τοῦ *τυφθέντος*, neut. τὸ *τυφθὲν*, gen. τοῦ *τυφθέντος* etc.

### CHAPTER III.

#### THE PARTICLES (τὰ μόρια).

The particles are destined to assist the nouns and verbs in perfecting the sentence and the speech, and without them the expression of our thoughts would be mutilated and incomplete. But while serving this purpose it is not necessary that they should also be inflected like the verbs and nouns; they can realise their duty whilst they are put in their proper place. The correct position of the particles in sentence and speech is the chief work of that part of the Grammar, which deals with the sentence and speech, namely: Syntax (τὸ συντακτικόν). For this reason there will be mentioned in this part only their names and chief meanings. The particles are, according to their mutual relation and purpose, here divided into the three following categories.



## A. THE INTERJECTIONS AND ADVERBS

(τὰ ἐπιφωνήματα καὶ ἐπιρρήματα).

The interjections are to express the different state of our feeling, for instance admiration, as ὦ, φεῦ; merriment, as ᾄ, ἀά; astonishment, as ᾑ; praise, as εὖγε (v. the Italian bravo), and similar ideas. In the vulgar idiom of modern Greek however, there are many interjectional expressions accepted from other languages, with which the lower classes come in contact.

Of more value and service than the interjections are the adverbs in the Greek (ancient and modern) language. They are divided as follows: a) adverbs of time, as: σήμερον, to-day, αὔριον, to-morrow, χθὲς (ἐχθὲς), yesterday, νῦν (comm. τώρα), now, τότε, then, πρῶτ', early, ὀψὲ (c. ἄργα), late, πάλαι, of old, ἄρτι (c. πρὸ ὀλίγου), lately, ἀεὶ (c. πάντοτε), always, πρὶν, before, νεωστὶ, lately, ἔπειτα, afterwards, etc. b) adverbs of place, as: χαμαὶ, down (v. χάμου), ἄνω, above, κάτω, below, ἔσω, inside, ἔξω, outside, ἐκεῖ, there, δεῦρο, ὧδε (c. ἐδῶ), here, ἐνταῦθα, here, πανταχοῦ, everywhere, πανταχόθεν, from every side, etc. c) adverbs of quality and manner, as: καλῶς, well, ἡσυχῶς, quietly, ἑξῆς, in turn, Ἑλληνιστὶ, Greek, Ἀγγλιστὶ, English, etc. d) adverbs of quantity, as: ἅπαξ (c. μίαν φοράν), once, δις (c. δύο φορές), twice, τρίς, thrice, πολλάκις, often, etc. (see the numerals). e) adverbs of interrogation, as: ἄρα; ἄρά γε; really? μήπως; ἴσως; perhaps? etc. f) adverbs of assertion, as: ναι, μάλιστα, yes, βεβαίως, certainly, ὀρθῶς, rightly, ἀκριβῶς, exactly, καλῶς, well (c. καλὰ), λίαν καλῶς (c. πολὺ καλὰ, πολὺ σωστά), very well, ἔχεις δίκαιον you are right, ἐξόχως, exceedingly, etc. g) adverbs of negation, as: οὐ (before a consonant), οὐκ (before a vowel), οὐχ (before an aspirant), not (c. δέν), οὐχὶ (comm. ὄχι), no, μηδαμῶς, not at all, μὴ, not, οὐδαμῶς (c. κατ' οὐδένα τρόπον), οὐδόλως (c. διόλου, καθόλου) etc., not at all. h) adverbs of doubt or conclusion, as: ἴσως, πιθανῶς, likely (c. ἐνδεχόμενον, ἐνδέχεται, δυνατόν) etc. perhaps.

i) adverbs of comparison, as: *μᾶλλον* (c. *περισσότερον*), more, *ἥττον* (*ὀλιγώτερον*), less, *μᾶλλον ἢ*, (c. *περισσότερον ἀπὸ* and *περισσότερον παρὰ*) more than, *ἥττον ἢ*, (*ὀλιγώτερον ἀπὸ* and *ὀλιγώτερον παρὰ*), less than, etc. j) collective adverbs, as: *ἅμα* (c. *ὁμοῦ, μαζί*), together, *ἄθρόως*, altogether, etc. k) adverbs of emphasis, as: *λίαν*, very, *πάνυ, ἄγαν*, very, *σφόδρα*, very much, *ἥκιστα*, least, *μάλιστα*, above all . . ., *δῆ*, so, just so, *δῆθεν*, apparently, *δα* (a. G. *δαί*), truly, etc. Besides these adverbs there are however a great many others, which are especially derived from adjectives. The rule is this: all adjectives taking *ως* in the genitive plural form an adverb, as: g. p. adj. *σωφρόνων*, adv. *σωφρόνως*, moderately; g. p. adj. *σοφῶν*, adv. *σοφῶς*, wisely; g. p. adj. *ἡδέων*, adv. *ἡδέως*, sweetly; g. p. adj. *εὐδαιμόνων*, adv. *εὐδαιμόνως*, blissfully, etc. These adverbs have, consequently, a comparative, which is the accusative singular of the neuter compar. adjective, and a superlative, which is the accusative plural of the neuter superl. adjective, as: *σοφώτερον, σοφώτατα, σωφρονέστερον, σωφρονέστατα, κάλλιον, κάλλιστα, τάχιον, τάχιστα*, etc.

## B. THE CONJUNCTIONS (*οἱ σύνδεσμοι*).

The conjunctions serve to connect the sentences with one another in forming the periods and the speech. The following are the most essential ones: a) the copulative conjunctions, as: *καὶ — καὶ, τὲ — καὶ*, and — and, *ὁμοίως καὶ*, as well as, *ἄλλως τε*, beside, *οὔτε — οὔτε, οὔτε — οὔδε, μήτε — μήτε, μήτε — μηδὲ*, neither — nor. b) the disjunctive conjunctions, as: *ἢ — ἢ, ἥτοι — ἢ, εἴτε — εἴτε*, either — or. c) the adversative conjunctions, as: *μὲν — δὲ, ἀλλὰ, ὅμως, ἀλλ' ὅμως*, but. d) the comparative conjunctions, as: *ὥς, as, ὅπως, ὥσπερ*, like. e) the declarative conjunctions, as: *ὅτι*, that, *διότι*, because. f) the temporal conjunctions, as: *ὅτε, ὁπότε*, when, *ἕως, μέχρι, μέχρις οὗ*, till, until. g) the causal conjunctions, as: *ὅτι, διότι* (a. G. *γάρ*), as, for, *ἐπειδὴ* (a. G. also *ἐπεὶ*), because.

h) the concluding conjunctions, as: ἄρα, λοιπόν (a. G. *oun*) (c. *επομένως, συνεπῶς*), now, well, ὅθεν, ἐκ τούτου, therefore. i) the final conjunctions, namely that of purpose, as: ἵνα, ὅπως (c. *διὰ νᾶ*), in order. j) the hypothetical conjunctions (of supposition), as: εἰ, ἂν, εἰ, if. k) the concessive conjunctions, as: εἰ καὶ, καὶ εἰ, καίπερ, καίτοι, καὶ, although, however.

### C. THE REPOSITIONS (αἱ προθέσεις).

The prepositions serve either to express the different relations between nouns and nouns or between verbs and nouns or they are combined with the verbs and nouns for the purpose of changing their original meaning, as βάλλω, I throw, ἐπιβάλλω, ἀποβάλλω, ἐκβάλλω, συμβάλλω, προβάλλω, προσβάλλω, μεταβάλλω, καταβάλλω, διαβάλλω, παραβάλλω, ὑπερβάλλω, περιβάλλω, ἀμφιβάλλω, ὑποβάλλω, ἀναβάλλω, εἰσβάλλω, ἐμβάλλω etc.

The prepositions are in ancient and modern Greek eighteen in number and are divided in expressing the different relations of nouns: 1) in prepositions governing one case: the genitive: ἀντί, instead of, ἀπό, from, ἐκ (before a vowel ἐξ), out of, πρό, before; the following particles also belong to this class: ἄνευ, without, ἄχρι, μέχρι, till, until, μεταξύ, between, ἔνεκα, on account, πλὴν, besides; the dative: ἐν, in, σὺν (a. G. also ξύν), with; the accusative: ἀνά, up, εἰς (a. G. also ἐς), into; 2) in prepositions governing two cases, the gen. and dat. διά, through, for, μετά, with, after, κατὰ, according, against, ὑπὲρ, over; 3) in prepositions governing three cases, gen., dat. and accus. ἀμφί, about, ἐπὶ, upon, παρά, beside, περὶ, around, πρὸς, to, at, ὑπὸ, under, by.

These are the most essential introductory elements of the modern Greek grammar, which will assist the pupil to familiarise himself with the language. The following Division, containing exercises with vocabularies for practice, will impart to every English student of modern

Greek and especially to him, who is classically educated all the most necessary words and enable him not only to understand the spoken language but also to speak and write it with tolerable ease and fluency.

## DIVISION III.

Θεματογραφία Ἑλληνο-ἀγγλική καὶ Ἀγγλο-ελληνική.  
(GREEK-ENGLISH AND ENGLISH-GREEK  
EXERCISES.)

## Πρῶτον Θέμα. (FIRST EXERCISE.)

## Λέξεων κατάλογος. (VOCABULARY.)

Σχολεῖον — *School.*

εἷς, μία, ἓν	— a, an, .
ἓν κονδύλιον	} a pen, .
μία γραφίς	
μία πλάξ, εἷς πίναξ	} a slate, .
ἓν ἀβάκιον	
μία τράπεζα	— a table, .
ἓν κάθισμα	} a chair, .
v. { καθέκλα	
καρέκλα	
εἷς ἄτλας	} a map,
εἷς γεωγραφικὸς χάρτης	
ἓν μελανοδοχεῖον	— an inkstand,

μία σχολή, ἓν σχολεῖον	— a school,	ἡ μελάνη	} the ink,
εἷς κανὼν (v. χάρακας)	— a ruler,	τὸ μέλαν	
μία θερμάστρα	— a stove,	ἓν βιβλίον	— a book,
ἓν δωμάτιον σχολείου	— a schoolroom,	ἓν τετράδιον	— a copy-book,
ἓν μαχαίριον	— a knife,	ἓν δωμάτιον	— a room,
ἓν ἑρμάνιον	— a form,	ἐν (comm. εἷς) in,	
ἓν γραφεῖον	— a desk,	καὶ — and.	
ἓν πλακοκόνδυλον	— a slate-pencil,	ἢ — or.	
ἓν μολυβδοκόνδυλον	— a lead-pencil,		



αὐτὸς, αὐτὴ, αὐτὸ εἶναι — he, she, it is  
αὐτοί, αὐταί, αὐτὰ εἶναι — they are.

ἔχω I have	ἔχω; have I?
ἔχεις thou hast	ἔχεις; hast thou?
ἔχει he has	ἔχει; etc.
ἔχομεν we have	ἔχομεν; etc.
ἔχετε you have	ἔχετε; etc.
ἔχουσι they have	ἔχουσι; etc.

(ἔχουσιν when followed by a vowel)  
(v. ἔχουν).

I. Ἔχω ἐν βιβλίον καὶ ἐν κονδύλιον. — Ἐχομεν ἐν τετραδίου. — Ἐχεις ἐν μολυβδοκόνδυλον; — Αὐτὸς ἔχει μίαν πλάκα καὶ ἐν πλακοκόνδυλον. — Ἐχει (αὐτὴ) ἐν μαχαίριον; — Ἔχω μίαν τράπεζαν καὶ ἐν κάθισμα. — Ἐν τινι (ἐν ἐνὶ) δωματίῳ τοῦ σχολείου εἶναι μία θερμάστρα. — Ἐχεις ἐν μολυβδοκόνδυλον ἢ ἐν πλακοκόνδυλον; — Ἔχω ἐν μολυβδοκόνδυλον καὶ ἐν μαχαίριον.

II. I have a book. — We have a pen. — Have you a ruler? — I have a ruler and a knife. — In a school-room is a table, a chair, a form, a desk, and a stove. — He has a copy-book. — She has a slate and a slate-pencil. — Have you a lead-pencil? — I have a lead-pencil, a slate-pencil and a pen. — We have ink in an inkstand. — Has he a map? — She has a ruler. — They have a slate.

### Δεύτερον Θέμα. (SECOND EXERCISE.)

#### Λέξεων κατάλογος. (VOCABULARY.)

Πληθυντικός (ἀριθμός) τῶν οὐσιαστικῶν ὀνομάτων. (Plural of the substantive nouns.)

S. ὁ, ἡ, τὸ	Pl. οἱ, αἱ, τὰ — the,
S. τὸ βιβλίον	Pl. τὰ βιβλία — the books,
S. τὸ κονδύλιον	Pl. τὰ κονδύλια — the pens,



S. ἡ δακτυλῆθρα	Pl. αἱ δακτυλῆθραι — the thimbles,
S. ἡ βελόνη	Pl. αἱ βελόναι — the needles,
S. ἡ καρφοβελόνη	Pl. αἱ καρφοβελόναι — the pins,
πολύ, much,	ποῦ; where?
πολλοί, πολλαί, πολλὰ, many,	
ἐνταῦθα, ἔδω, here,	πῶς; how?
ἐκεῖ, αὐτοῦ, there,	τί; what?
πόσον; how much?	πόσοι; how many?
τινές, μερικοί, ὅλγιοι, some, μάλιστα, ναί — yes, οὐχί, ὅχι — no,	
δὲν (ancient Greek οὐ, οὐκ, οὐχ) — not, οὐδεὶς, οὐδεμία, οὐδὲν — no,	
κανείς, καμία, κανὲν — no, ὅμως, ἀλλὰ, ἀλλ' ὅμως — but, οὐδὲν	
(v. τίποτε) — nothing, μόνον — only, πᾶς, πᾶσα, πᾶν, ὅλος, ὅλη,	
ὅλον — all, ἐπὶ (com. ἐπάνω εἰς with accus.) — on.	
εἷς, μία, ἓν — one	εἴκοσι(v) — twenty
δύο — two	εἴκοσι ἓν — twenty-one etc.
τρεις, τρία — three	τριακόνα (v. τριάντα) — thirty
τέσσαρες, τέσσαρα — four	τριακόνα ἓν — thirty-one etc.
πέντε — five	τεσσαράκοντα (v. σαράντα) —
ἕξ — six	fourty
ἑπτὰ — seven	τεσσαράκοντα ἓν — fourty-one
ὀκτώ — eight	πεντήκοντα (v. πενήντα) — fifty
έννέα — nine	ἑξήκοντα (v. ἑξήντα) — sixty
δέκα — ten	ἑβδομήκοντα (v. ἑβδομήντα) —
ένδεκα — eleven	seventy
δώδεκα — twelve	ὀγδοήκοντα (v. ὀγδοήντα) — eighty
δεκατρεῖς, δεκατρία — thirteen	ένενήκοντα (v. ένενήντα) — ninety
δεκατέσσαρες, δεκατέσσαρα —	ἐκατόν — hundred
fourteen	ἐκατόν ἓν — hundred and one etc.
δεκαπέντε — fifteen	διακόσιοι, αι, α — two-hundred etc
δεκαῆξ — sixteen	τριακόσιοι, αι, α — three-hundred
δεκαεπτὰ — seventeen	etc.
δεκαοκτώ — eighteen	for the other numbers see above
δεκαεννέα — nineteen	p. 90 sqq.
εἶμαι — I am	εἶμαι; am I?
εἶσαι — thou art	εἶσαι; art thou?
εἶναι — he is	εἶναι; is he?
εἴμεθα — we are	εἴμεθα; are we?
εἴσθε — you are	εἴσθε; are you?
εἶναι — they are	εἶναι; are they?

I. Ἔχεις ἐν μολυβδοκόνδυλον; — Μάλιστα, ἔχω. — Πόσα πλακοκόνδυλα ἔχει αὐτή; — Αὕτη ἔχει πέντε πλακοκόνδυλα. — Ποῦ εἶναι τὰ πλακοκόνδυλα; — Εἶναι ἐν τῷ γραφείῳ; — Μάλιστα, αὐτὰ εἶναι ἐν τῷ γραφείῳ. — Πόσαι τράπεζαι εἶναι ἐν τῷ δωματίῳ τοῦ σχολείου; — Εἶναι δύο τράπεζαι ἐν τῷ δωματίῳ τοῦ σχολείου. — Ἔχεις πολλὰ τετράδια; — Ὅχι, ἔχω μόνον ἐν τετράδιον, ἀλλ' ἔχω πολλὰ κονδύλια. — Δὲν ὑπάρχει (εἶναι) μελάνη ἐν τῷ μελανοδοχείῳ. — Ποῦ εἶναι ἡ μελάνη; — Δὲν ἔχομεν μελάνην. — Ἔχετε μερικάς βελόνας καὶ καρφοβελόνας; — Μάλιστα, ἔχομεν καρφοβελόνας καὶ βελόνας. — Πόσα κονδύλια εἶναι ἐκεῖ; — Ἐκεῖ εἶναι δέκα κονδύλια καὶ τρία μολυβδοκόνδυλα. — Ὑπάρχει (εἶναι) αὐτοῦ εἰς κανῶν; — Ὅχι, δὲν ἔχω κανένα κανόνα. — Ποῦ εἶναι ὁ ἄτλας; — Δὲν ἔχετε κανένα ἄτλαντα; — Ναὶ, ἔχομεν ἓνα ἄτλαντα, ἀλλ' εἶναι ἐν τῷ γραφείῳ. — Ποῦ εἶναι ὁ πίναξ; — Δὲν εἶναι ἐδῶ, εἶναι ἐν τῷ δωματίῳ τοῦ σχολείου.

II. What have you there? — I have nothing. — I have some books and some pens. — How many books have you? — I have six books and four pens. — Where are the books? — Some books are on the desk, and some are on the table. — Where are the pens? — They are all in the desk. — In the school-room are ten desks and ten forms. — There is no ink in the ink-stand. — How many pens have you? — I have twelve pens. — You have no pens. — I have a thimble, but I have no needle. — We have many needles and pins. — I have eleven copy-books. — Two books and seven books are nine books. — Nine pens and seven pens are sixteen pens. — In the room there are eight chairs and three tables. — He has no slate-pencil and no lead-pencil. — Where is the ruler? — Have you no ruler? — I have two rulers.

## Τρίτον Θέμα. (THIRD EXERCISE.)

## Λέξεων κατάλογος. (VOCABULARY.)

ἡ οἰκογένεια — *the family.*

γονεῖς — parents,  
 πατήρ — father,  
 μήτηρ — mother,  
 ἀδελφός — brother,  
 ἀδελφή — sister,  
 παῖς (v. παιδί) — boy,  
 κόρη, κοράσιον (v. κορίτσι) — girl,  
 υἱός — son,  
 θυγάτηρ — daughter,  
 παιδίον, παιδάκι — child,  
 μέγας — large,  
 φιλόφρων — kind,  
 πάνυ, λίαν — very,  
 ἐπίσης, πρὸς δὲ, καὶ — also,  
 πάντοτε — always,  
 κίστη, θήκη — box,

ἐκκλησία — church,  
 θεῖος — uncle,  
 θεία — aunt,  
 πάππος — grand-father,  
 προμήτωρ (v. γιγαῖα) — grand-  
 mother,  
 ἔτι — still,  
 τίς, τινὲς — any,  
 γέρων — old,  
 καλῶς, ὑγιῶς — well,  
 ἐπάνω, ἐπὶ — upon,  
 ἐν ποτήριον — a glass  
 νέος — young,  
 ὅλως — quite,  
 κακῶς, ἀσθενῶς — unwell,  
 ἰχθύς, ὀψάριον — fish.

μου (ancient Greek: ἐμοῦ) — my,	ἐδικός μου — mine,
σου (ancient Greek: σοῦ) — thy,	ἐδικός σου — thine,
του (ancient Greek: οὗ) — his,	ἐδικός του — his,
της (ancient Greek: αὐτῆς) — her,	ἐδικός της — hers,
του (ancient Greek: οὗ) — its,	ἐδικός του — its,
μας (ancient Greek: ἡμῶν) — our,	ἐδικός μας — ours,
σας (ancient Greek: ὑμῶν) — your,	ἐδικός σας — yours
των (ancient Greek: αὐτῶν) — their,	ἐδικός των — theirs.

I. Οἱ γονεῖς μου εἶναι λίαν φιλόφρονες. — Εἶναι οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἐπίσης φιλόφρονες; — Μάλιστα, (αὐτοὶ) εἶναι λίαν φιλόφρονες. — Πόσους ἀδελφοὺς ἔχει ὁ πατήρ σου; — (Αὐτός) ἔχει δύο ἀδελφούς καὶ μίαν ἀδελφήν. — Οἱ ἀδελφοί του εἶναι θεῖοί μου καὶ ἡ ἀδελφή του εἶναι θεία μου. — Ὁ θεῖός μου καὶ ἡ θεία μου δὲν ἔχουσι παιδιά. — Εἶναι ὁ θεῖός σου γέρων; —

"Οχι, εἶναι ἔτι νέος. — Ἐκεῖ, ἐπὶ τῆς τραπέζης μας ὑπάρχουσιν ἕξ ποτήρια. — Τὸ ἀβάκιόν μου εἶναι λίαν παλαιόν. — Ποῦ εἶναι τὸ ἀβάκιόν σου; — Ὑπάρχει ἐν τῷ γραφείῳ μου. — Τί ἔχεις αὐτοῦ; — Ἐχω ἐν μελανοδοχείῳ. — Ὁ πάππος μου καὶ ἡ προμήτωρ μου εἶναι πάντοτε ἀσθενεῖς.

II. Have you still parents? — Yes, we have a father and a mother. — Our family is very large. — I have four brothers and five sisters. — Your parents have six children, three boys and three girls. — Has your uncle any children? — Yes, he has one son and three daughters. — How is your aunt? — She is quite well. — Is your uncle also quite well? — No, he is unwell. — My grand-father and my grand-mother are very old, but my father and mother are still young. — Have your brothers many books? — Yes, they have many books and pens. — My sisters have thimbles, needles and pins. — They have their pins always in boxes. — In our school-room is a map. — How many desks and tables are in it? — There are eight desks and one table. — Where is my copy-book? — It is in your desk. — How many glasses are there on the table? — There are six glasses on the table.

### Τέταρτον Θέμα. (FOURTH EXERCISE.)

#### Λέξεις. (WORDS.)

Ἡ οἰκία, ὁ οἶκος (v. τὸ σπίτι) — the house.

τὸ δωμάτιον — the room, τὸ δωμάτιον τοῦ ὕπνου, ὁ βάλανος, ὁ κοιτὼν — the bed-room, τὸ δωμάτιον τῆς συναναστροφῆς — the sitting-room, τὸ δωμάτιον τῆς ὑποδοχῆς — the drawing-room, μικρὸν δωμάτιον — chamber, τὸ μαγειρεῖον — the kitchen, τὸ ὑπόγειον, τὸ ταμεῖον, τὸ κατώγειον — the cellar, τὸ ἔδαφος — the floor, τὸ φάτνωμα (c. τὸ νταβάνι) — the ceiling, ἡ ὀροφή, ἡ στέγη — the roof, ὁ τοῖχος — the wall, ὁ κατὰρῆπτης — the looking-glass, τὸ ὑποστήριγμα τῆς κλίνης — the bed-stead, ἡ κλίνη (c. τὸ κρεβάτι) — the bed, ὁ νιπτήρ — the washing-stand, ὁ σοφᾶς — the sofa,



ἡ θύρα — the door, τὸ παράθυρον — the window, μικρὸς -ὰ ὄν — small, εὐάρεστος (ὁ, ἡ) -ον — pleasant, κομψὸς -ῇ -ὄν — pretty, λευκὸς -ῇ -ὄν (v. ἄσπρος) — white, ἕκαστος — every, μέλας -αινα -αν (v. μαῦρος) — black. καστανόχρους — brown, διάφορος (ὁ, ἡ) -ον — different, ὑπὸ, ὑποκάτω — under, οὕτως (v. ἔτσι) — so.

I. *Τὶ ὑπάρχει (εἶναι) ἐν μιᾷ οἰκίᾳ; — Ἐν μιᾷ οἰκίᾳ ὑπάρχουσιν ἐν μαγειρεῖον, ἐν ὑπόγειον, καὶ διάφορα δωμάτια. — Ἐν τῇ οἰκίᾳ μας (ἡμῶν) δὲν εἶναι πολὺ μεγάλα δωμάτια, ἀλλ' (αὐτοῦ) εἶναι πολλὰ, καὶ ὅλα εἶναι πολὺ κομψά. — Πόσα δωμάτια τοῦ ὕπνου εἶναι ἐν τῷ οἴκῳ σας (ὑμῶν); — Ἐχομεν τρία δωμάτια τοῦ ὕπνου καὶ ἐν ἑκάστῳ δωματίῳ τοῦ ὕπνου ὑπάρχουσι δύο κλίνας. — Ἐν τῷ τοῦ ὕπνου δωματίῳ μου ὑπάρχει ἐν μόνον παράθυρον. — Ἐν τῷ τῆς συναστροφῆς δωματίῳ μας ὑπάρχει εἰς σοφᾶς, ἀλλ' ἐν τοῖς τοῦ ὕπνου δωματίοις μας ὑπάρχουσι μόνον καθίσματα. — Τὸ φάνωμα τοῦ τῆς συναστροφῆς δωματίου μας εἶναι λευκὸν καὶ τὸ ἕδαφος εἶναι καστανόχρουν.*

II. Your house is very large. — A large house is very pleasant. — How many rooms are there in your house? — There are seven large rooms and three small chambers. — Our house is not so large. — What is there in every room? — Every room has a floor, four walls and a ceiling. — In our sitting-room are a sofa, a table and many chairs. — In a bed-room there are beds and bed-steads, washing-stands and looking-glasses. — In every room there is a door and one, two, three or four windows. — Our bed-rooms are very large, but our kitchen is small. — A small kitchen is not pleasant. — Our cellar is under my sitting-room. — Is it a large cellar? — No, it is not very large.

### Πέμπτον Θέμα. (FIFTH EXERCISE.)

#### Λέξεις. (WORDS.)

ὁ κήπος — the garden.

τὸ ὕπαιθρον, ἡ πλατεῖα — the lawn, τὸ δένδρον — the tree, ἡ ἄμμος — the gravel, ὁ θάμνος (c. τὸ χαμόκλαδον) — the shrub, the bush,



ἡ ἀτραπὸς, ἡ στενωπὸς (v. τὸ μονοπάτι) — the path, τὸ μήλον — the apple, τὸ ἀπίδιον — the pear, τὸ δαμάσκηνον — the plum, τὸ καρύδιον — the nut (walnut), ὁ καρπὸς — the fruit, τὸ καρποφόρον δένδρον — the fruit-tree, ὁ κήπος τῶν καρπῶν — the orchard, ὁ κήπος τοῦ μαγειρείου — the kitchen-garden, τὸ λεπτοκάρυον — the hazelnut, ὁ θησαυρὸς — the treasure, ἡ κερασιά — the cherry-tree, ἡ μηλέα — the apple-tree, ἡ ἀπιδιά — the pear-tree, ἡ δαμασκηλιά — the plum-tree, ἡ καρυδιά — the walnut-tree, ἡ λεπτοκαρυά — the hazelnut-bush, ἀκριβῶς (v. σωστά) — just, ὅχι ἀκόμη (a. G. οὐπω) — not yet, ὅχι πλέον (a. G. οὐκέτι) — no more, ἤδη — already, πράγματι, πραγματικῶς — indeed, λίαν πολλοὶ, παρὰ πολλοὶ — a great many, ὡραῖος (α, ον) — beautiful, πράσινος (η, ον) — green, χαρίεις (εσσα, εν) — graceful, τερπνὸς (ῆ, ὄν) — charming, καθαρὸς — clean, ἀκάθαρτος, ρυπαρὸς — dirty, ἀξιόλογος (ὁ, ῆ) -ον — nice, ὠριμος (ὁ, ῆ) -ον — ripe, κίτρινος (-η -ον) — yellow, γλυκύς (-εῖα, ὶ) — sweet, ὀξύς and ξυνός (-ῆ -ὄν) — sour, πρὸ, πρὶν — before, ὀπισθεν, ὀπίσω, — behind, τὸ κεράσιον — the cherry, ἡ κυρία — the lady, Mrs., ἡ δεσποινίς — the miss, ὁ παῖς — the boy, τὸ φύλλον — the leaf, τὸ μαχαίριον — the knife, οὗτος, αὕτη, τοῦτο — this, ἐκεῖνος, ἐκείνη, ἐκεῖνο — that, τοιοῦτος, τοιαύτη, τοιοῦτον — such, τοιοῦτός τις — such a.

I. Ποῦ εἶναι ὁ κήπος τῶν καρπῶν; — (Αὐτός) εἶναι ὀπισθεν τοῦ κήπου τοῦ μαγειρείου. — Εἶναι ὁ τῶν καρπῶν κήπος σας (ὑμῶν) μέγας; — Ναί, εἶναι ἀρκεύοντως (pretty) μέγας. — Ὑπάρχουσι πολλοὶ καρποὶ ἐπὶ τῶν δένδρων; — (Ἐκεῖ) ὑπάρχουσι πολλὰ μῆλα ἐπὶ τῶν μηλεῶν (comm. εἰς τὰς μηλέας), ἀλλ' ἡμεῖς δὲν ἔχομεν πολλὰ ἀπίδια. — Εἶναι τὰ κεράσια ἤδη ὠριμα; — Μάλιστα, τὰ κεράσια εἶναι ἤδη ὠριμα, ἀλλὰ τὰ δαμάσκηνα δὲν εἶναι ἀκόμη (are not yet) ὠριμα, αὐτὰ εἶναι ἔτι ὅπως πράσινα. — Ἐκεῖνοι οἱ θάμνοι πρὸ τοῦ οἴκου εἶναι λίαν κομποί. — Ἡ στενωπὸς δὲν εἶναι καθαρά (is not). — Αὕτη εἶναι λίαν ἀκάθαρτος. — Ὁ θεῖός μου ἔχει ἓνα ὡραῖον κήπον, ἀλλ' (αὐτός) εἶναι μικρός. — (Αὐτός) δὲν ἔχει κανένα κήπον τῶν καρπῶν. — Τὰ φύλλα ἐπὶ τῶν δένδρων καὶ θάμνων εἶναι ἤδη κίτρινα. — Τὰ λεπτοκάρυα εἶναι ἤδη ὠριμα. — Τὰ καρύδια μας (ἡμῶν) εἶναι ἤδη ἐν τῷ ὑπο-

γείω. — Ταῦτα τὰ μῆλα καὶ ἀπίδια εἶναι πολὺ (λίαν) μεγάληα. — Ἐκεῖνα τὰ ἀπίδια εἶναι γλυκέα (γ. γλυκά), καὶ ταῦτα τὰ μῆλα εἶναι ξυνά.

II. This garden is very beautiful. — Have you also a garden? — Yes, we have a garden, but it is not so large and beautiful. — The lawn before the house is very pretty. — And how beautiful those large trees are! — How large and green their leaves are! — They are quite charming. — How clean and nice these paths are and how yellow the gravel is! — Such a garden is indeed a treasure! — Are there many fruit-trees in the orchard? — Oh, yes, there are a great many. — There are cherry-trees, apple-trees, pear-trees, plum-trees and walnut-trees and also some hazelnut-bushes. — The cherries are just ripe. — How black and beautiful they are! — The apples, pears and plums are not yet ripe, they are still quite green.

### Ἔκτον Θέμα. (SIXTH EXERCISE.)

#### Λέξεις. (WORDS.)

ὁ τῶν ἀνθέων κήπος — *the flower-garden.*

τὸ ἄνθος (γ. λουλούδι, μανούσι) — *the flower*, τὸ κρῖνον — *the lily*, ὁ λαλὴς — *the tulip*, τὸ ρόδον (comm. τὸ τριαντάφυλλον) — *the rose*, τὸ ἴον (γ. τὸ πασχαλομάνουσον) — *the violet*, τὸ καρυόφυλλον (comm. τὸ γαρούφαλλον) — *the pink*, τὸ χρῶμα — *the colour*, ἡ ὁσμή (comm. μυρωδιά) — *the smell*, κακή ὁσμή, δυσωδία (γ. ἡ βρώμα) — *bad-smelling*, ἡ πρασιὰ, τὸ ἄνθηρον (comm. ἡ πρασινάδα) — *the meadow*, ὁ ἀνθῶν — *the flower-bed*, ἐρυθροῦς (-ᾶ -οῦν) (comm. κόκκινος) — *red*, κυανοῦς (-ῆ -οῦν) (comm. γαλανός) — *blue*, εὐχάριστος (ὁ, ἡ) -ον — *agreeable*, νῦν, τῶρα, λοιπὸν — *now*, ἐξόχως, κατ' ἐξοχήν, exceedingly, ἐκτάκτως, ἐξαιρετέως — *extraordinarily, exceptionally*, ἕτεροι, ἄλλοι — *others*, τί; ποῖον; what? ὁποῖος (-α -ον) — *which*, ὁ ὁποῖος (ἡ -α, τὸ -ον) (ancient Greek ὅς, ἥ, ὅ) — *which*, ὅτε, ὅταν, πότε; — *when*, πλησίον, παρὰ (with dativ) — *beside*, μετὰ (with gen.) — *with*, ἐκ — *from*, ὑπὸ (with gen.) — *by*, ὅτε, ἐπειδὴ, ὡς — *as*. ὁ κηπουρὸς — *the gardener*.

ὁ ἀδελφός μου — my brother  
 τοῦ ἀδελφοῦ μου — of my brother (my brother's)  
 τῷ ἀδελφῷ μου — to my brother  
 τὸν ἀδελφόν μου — my brother  
 ὦ ἀδελφέ μου (oh) my brother (exclamation).  
 οἱ ἀδελφοί μου — my brothers  
 τῶν ἀδελφῶν μου — of my brothers (my brothers')  
 τοῖς ἀδελφοῖς μου — to my brothers  
 τοὺς ἀδελφούς μου — my brothers  
 ὦ ἀδελφοί μου (oh) my brothers.

I. Ἡ ὁσμὴ τῶν ἵων εἶναι εὐχάριστος. — Ἐχω δύο νόκκυνα ῥόδα καὶ ἓν λευκόν. — Δὲν ἔχομεν (we have no) κίτρινα ῥόδα ἐν τῷ κήπῳ μας. — Ὁ πάππος μου ἔχει ἓνα κομπὸν (ἀξιόλογον) τῶν ἀνθέων κήπον. — Ὅλα τὰ ἄνθη του (αὐτοῦ) εἶναι πολὺ ὠραῖα. — Δὲν ἔχομεν ἴα (we have no) ἐν τῷ κήπῳ μας (εἰς τὸν κήπὸν μας), ἀλλ' ἔχομεν πολλοὺς ὠραίους λαλέδες (sing. λαλὲς, plur. λαλέδες). — Τὸ χροῶμα τούτου τοῦ λαλὲ εἶναι κατ' ἐξοχὴν ἀξιόλογον. — Ὑπάρχουσι καὶ (are there also) καρποφόρα δένδρα ἐν τῷ τῶν ἀνθέων κήπῳ σας (ὑμῶν); — Μάλιστα, ὑπάρχουσιν ἐν αὐτῷ μερικά καρασιαὶ καὶ καρυδιαί. — Τὰ κεράσια τῶν δένδρων τούτων εἶναι πολὺ μεγάλα καὶ γλυκέα. — Ποῖον εἶναι τὸ χροῶμα τούτων τῶν κερασίων, ὅταν ᾖναι ὥριμα; — Ταῦτα εἶναι μέλανα (μαῦρα) κεράσια, ἀλλὰ μερικά ἐν τῷ τῶν καρπῶν κήπῳ εἶναι ἐρυθρὰ (c. νόκκυνα). — Ἐχετε σεῖς (ἔχετε ὑμεῖς or ἔχετε) καὶ κίτρινα δαμάσκηνα (προῦνα); — Οὐχί, ἔχομεν μόνον μαῦρα δαμάσκηνα. — Ἐπὶ τοῦ ὑπαίθρου πρὸ τῆς οἰκίας εἶναι τρεῖς πρασιαὶ μετ' ἐρυθρῶν καὶ λευκῶν ῥόδων. — Ἡ ὁσμὴ τούτων τῶν ῥόδων εἶναι πολὺ εὐχάριστος. — Ποῦ εἶναι ὁ τοῦ ἀδελφοῦ σου ἀνθῶν; — Εἶναι πρὸ τῆς οἰκίας. — Ἐν τῷ τῶν καρπῶν κήπῳ τοῦ θείου μου εἶναι πολλαὶ μηλέαι, ἀλλ' οὐχί πολλαὶ κερασιαὶ καὶ ἀπιδιαί. — Ὁ τοῦ πατρός μου θάλαμος εἶναι πλησίον τοῦ τῆς συναναστροφῆς δωματίου μας (ἡμῶν). — Ἡ τῆς ἀδελφῆς μου δακτυλήθρα εἶναι πολὺ μικρά, δὲν εἶναι τόσον μεγάλη, ὅσον ἡ δακτυλήθρα τῆς μητρός μου.

II. Where is your flower-garden? — Our flower-garden is beside the orchard. — Have you many flowers in your flower-garden? — Oh, yes, we have a great many flowers in our garden. — We have roses, tulips, lilies, violets, pinks and many others. — Roses, lilies and violets (τὰ ρόδα, τὰ κρῖνα καὶ . . . . .) have a beautiful smell, but tulips have no smell, they have only a beautiful colour. — What is the colour of the rose? — Some roses are red and some are white. — Our gardener's flowers are exceedingly beautiful. — The colour of violets is blue, and the colour of lilies is white. — Tulips are very beautiful. — Have you red roses in your garden? — Yes, we have red roses and also white ones. — I have a red rose and a white one. — My uncle's orchard is not very large, but he has beautiful fruit-trees in it. — Is this your brother's ruler? — No, it is my sister's. — My copy-book is in my brother's desk. — There is a thimble on the floor, is it your mother's? — No, it is my aunt's.

Ἑβδομον θέμα. (SEVENTH EXERCISE.)

Λέξεις. (WORDS.)

Ἐπανάληψις μεμαθημένων λέξεων. (Repetition of learned words.)

If an infinitive is preceeded by a verb aiming at a purpose it is expressed through the particle νὰ, e. g. σκέπτομαι νὰ ὑπάγω — I intend to go; if the preceeding verb expresses however an individual opinion or supposition, it is expressed through the ὅτι, e. g. ἐλπίζω ὅτι θὰ κερδήσω — I hope to gain.

νὰ (ὅτι) δίδω (ancient Greek διδόναι) — to give.

νὰ (ὅτι) φέρω (ancient Greek φέρειν) — to fetch.



δίδω	— I give	There are no verbs in μι	φέρω	— I fetch
δίδεις	— etc.	(like δίδωμι) in the pre-	φέρεις	— etc.
δίδει	— „	sent Greek; those which	φέρει	— „
δίδομεν	— „	are used instead are for-	φέρομεν	— „
δίδετε	— „	med according to the first	φέρετε	— „
δίδουσι(ν)	— „	conjugation (see for de-	φέρουσι(ν)	— „
		tails Divis. II. p. 63 sqq.).		

νὰ (ὅτι) φέρω, λαμβάνω — to fetch, νὰ (ὅτι) πιστεύω — to believe, νὰ (ὅτι) ἐπιθυμῶ, νὰ (ὅτι) ἀγαπῶ — to like, νὰ (ὅτι) ἐρῶμαι (ἐρᾶσθαι), νὰ (ὅτι) ἀγαπῶ — to love, νὰ (ὅτι) διδάσκω — to teach, νὰ (ὅτι) τιμωρῶ — to punish, νὰ (ὅτι) κεῖμαι — to lie, νὰ (ὅτι) ἔρχομαι, νὰ (ὅτι) ἔλθω (ἐλθεῖν) — to come, νὰ (ὅτι) παρακαλῶ — to beg, παρακαλῶ — please, νὰ (ὅτι) γράφω — to write, νὰ (ὅτι) ἀριθμῶ — to count, νὰ (ὅτι) θέτω (τιθέναι) — to put, νὰ (ὅτι) δανείζω — to lend, νὰ (ὅτι) παίζω — to play, νὰ (ὅτι) δρέπω, συλλέγω, τίλλω — to pick, νὰ (ὅτι) καταπίπτω, ἐκπίπτω, καταβρέω — to fall off, νὰ (ὅτι) ἀνοίγω — to open, νὰ (ὅτι) ἀνταμείβω, βραβεύω — to reward, νὰ (ὅτι) εὐχῶμαι, ἐπιθυμῶ — to wish, νὰ (ὅτι) αἰσθάνομαι ὀσμὴν (comm. μυρωδιάν), μυρίζω — to smell, μαλακὸς (ἡ, ὄν), ἀπαλὸς, ἀβρὸς — soft, τραχὺς, σκληρὸς — hard, ὀξύς, δριμύς — sharp, ἀμβλύς, ἀναίσθητος — blunt, ἐπιμελής — diligent, ἀμελής, ὀκνηρὸς — idle, lazy, καλῶς — well, καλὸς — good, νέος, καινὸς — new, εὐπειθής — obedient, ἀπειθής — disobedient, ἰδίως — especially, ἱκανῶς, ἀρκετῶς — enough, ἀμφοτέροι -αι -α — both, ὅλος — whole, ἄνω — upstairs, κάτω — downstairs, ἐνίστε, ἔστιν ὅτε — sometimes, ὑπάρχει, ὑπάρχουσι(ν) — there is, there are, συχνῶς, συχνάκις — often, οὐδέποτε — never, ἐκ — out of, ἀπὸ — from, πολὺ, καί, προσέτι, μάλιστα — too, ὀλίγον — a little.

I. Τὰ παιδιὰ παίζουν ἐν τῷ κήπῳ. — Τώρα (νῦν) εἶναι ἐν τῷ κήπῳ τῶν ἀνθέων, συλλέγουσιν ἄνθη, πιστεύω (νομίζω) ὅτι ἀγαπῶσι τὰ ἄνθη παρὰ πολὺ. — "Ἐλθετε, παιδιὰ, δότε μας (ἡμῖν) μερικὰ ἐκ τῶν ἀξιολόγων ἀνθέων σας (ὑμῶν). — Καὶ ἡμεῖς ἀγαπῶμεν τὰ ἄνθη, ἰδίως ὅταν μυρίζωσι καλῶς (εὐωδιάζωσι). — Ποῖον χρῶμα ἔχουσι τὰ ἴα; — Τὸ χρῶμα τῶν ἴων εἶναι κυανοῦν. — Τπάρχουσι καὶ κυανᾶ ρόδα; — "Οχι, τὸ χρῶμα τῶν τριανταφύλλων (ρόδων) εἶναι λευκόν (ἄσπρον) καὶ ξυθυροῦν (κόκκινον) καὶ ἐνίστε κίτρινον, ἀλλὰ κυανᾶ ρόδα δὲν ὑπάρ-



χουσιν. — Τὰ φύλλα τῶν δένδρων καὶ θάμνων εἶναι ἥδη κίτρινα. — (Αὐτὰ) καταρρέουσιν (καταπίπτουσιν) ἀπὸ τῶν δένδρων. — Παρακαλῶ, ἀνοίξατε τὴν θύραν καὶ τὰ παράθυρα ἐν τῷ τοῦ ὕπνου δωματίῳ. — Θέσον (θές) το κάθισμα τοῦτο πλησίον τοῦ νιπτήρος. — Ἀγαπῶ τοὺς πρασίνοὺς τοίχους ἐν τῷ τοῦ ὕπνου δωματίῳ. — Ἔσο (ἴσθι) πάντοτε εὐπειθὴς εἰς τοὺς γονεῖς σου (τοῖς γονεῦσιν). — (Αὐτοὶ) τιμωροῦσιν ἀμελῇ καὶ ἀπειθῇ (ἀνυπότακτα) τέκνα. — Ἐχεις καὶ ἓνα ἀνθῶνα; — Μάλιστα, ἔχω ἓνα. — Ποῦ εἶναι; — Εἶναι ἀκριβῶς πρὸ τῆς θύρας τοῦ οἴκου μας. — Τὸ χρώμα τούτων τῶν ἀνθέων εἶναι πολὺ καλόν. — Οὗτος ὁ παῖς γράφει καλῶς.

II. Please, fetch me a book out of the school-room. — Where is your slate? — It lies there on my desk. — Be kind enough (καμετέ μοι τὴν καλωσύνην να) to lend me a lead-pencil and a slate-pencil. — Have you a good, sharp (κοπτερόν) knife? — I have two knives, but they are both very blunt. — Please, fetch a chair out of my bed-room. — My brothers have a new map. — My pen writes well, but it is a little too soft. — I like hard pens. — My brother's pen writes exceedingly well. — How many needles and pins are in those two boxes? — Count them. Count these copy-books also. — How many are there? — There are just ten? — Give five to your brother and five to your sister. — I love my whole family, but especially my good parents. — My brother often lends me his books. — I am very fond (εἶμαι πολὺ φίλος) of cherries, apples and pears. — A good father punishes his children, when they are idle and disobedient, but he rewards them, when they are diligent and obedient. — Are you also sometimes disobedient or lazy? — I never wish to be so. — The mother teaches her daughters; they are very diligent.

## Ὅγδοον Θέμα. (EIGHTH EXERCISE.)

## Λέξεις. (WORDS.)

ποτὰ — *liquors, beverages.*

τὸ ποτὸν — the drink, τὸ ὕδωρ (comm. τὸ νερόν) — the water, ὁ οἶνος (v. τὸ κρασί) — the wine, ἡ φιάλη (v. ἡ μπουτλία) — the bottle, τὸ ποτήριον — the glass, ἡ ἀντλία — the pump, τὸ φρέαρ (comm. τὸ πηγάδιον) — the well, ὁ ζύθος (c. μπίρα) — the beer, τὸ γάλα — the milk, ὁ καφῆς — the coffee, τὸ τέιον (comm. τσάϊ) — the tea, ἡ σοκολάτα — the chocolate, τὸ πρόγευμα — the breakfast, τὸ δεῖπνον — the supper, ὁ κρύσταλλος (comm. τὸ κρυστάλλι) — the crystal, τὸ τεμάχιον (comm. τὸ κομμάτιον) — the piece, ἡ φιάλις (v. τὸ φλετσάνι) — the cup, τὸ σάκχαρι (genitive -εος) (comm. ἡ ζάχαρη) — the sugar.

νὰ (ὅτι) λαμβάνω, νὰ (ὅτι) τηρῶ — to get, νὰ (ὅτι) εὐχαριστῶ — to thank, νὰ (ὅτι) προτιμῶ — to prefer, νὰ (ὅτι) φέρω — to bring, νὰ (ὅτι) λαμβάνω, νὰ (ὅτι) ἀφαιρῶ — to take, νὰ (ὅτι) φαίνωμαι — to seem, νὰ (ὅτι) ἀναψύχω — to refresh, νὰ (ὅτι) ποιῶ, κατασκευάζω (v. φτιάχνω) — to make, νὰ (ὅτι) πράττω (comm. κάμνω) — to do, νὰ (ὅτι) τρέφω — to nourish, (νὰ ὅτι) πίνω — to drink.

ἀναψυκτικός — refreshing, θρεπτικός — nourishing, καθαρὸς, διαυγής — clear, ψυχρὸς, δροσερὸς — cool, πᾶς ἄλλος — any other, ἕτερος, εἷς ἔτι (comm. ἕνας ἄλλος) — another, διὰ, εἰς — for, περὶ-που — about, ἐάν — if.

ὕψηλός (μέγας) — tall, ὑψηλότερος (μείζων) — taller, ὑψηλότατος (μέγιστος) — the tallest, εὖρωστος (εὐσθενής) — strong, εὐρωστώτερος (εὐσθενέστερος) — stronger, εὖρωστώτατος (εὐσθενέστατος) — the strongest, ἀσθενής (ἀδύνατος) — weak, ἀσθενέστερος (ἀδυνατώτερος) — weaker, ἀσθενέστατος (ἀδυνατώτατος) — the weakest, σοφὸς — wise, σοφώτερος — wiser, σοφώτατος — the wisest, χαλαρὸς — loose, χαλαρώτερος — looser, χαλαρώτατος — the loosest, ἐπιμελής — diligent, ἐπιμελέστερος — more diligent, ἐπιμελέστατος — most diligent, ὑγιής — wholesome, ὑγιέστερος — more wholesome, ὑγιέστατος — most wholesome, ἀσθενής (ἄρρωστος) — unwholesome, ἀσθενέστερος — more unwholesome, ἀσθενέστατος — most unwholesome, καλὸς — good, καλλίων — better, κάλλιστος — the best, ἀγαθὸς — good, ἀμείνων — better, ἄριστος — the best,

κακὸς — bad, κακίων — worse, κάκιστος — the worst, κακός — bad, χείρων — worse, χείριστος — the worst, μικρὸς — little, ἐλάσσων — less, ἐλάχιστος — least, ὀλίγος — little, μείων (ἥττων) — less, ὀλίγιστος — least.

The adverbs of these adjectives are: ὑψηλῶς (v. ὑψηλὰ), ὑψηλότερον, ὑψηλότατα; μεγάλως, μείζον, μέγιστα; εὐρώστως, εὐρωστότερον, εὐρωστότατα; ἀσθενῶς, ἀσθενέστερον, ἀσθενέστατα; σοφῶς, σοφώτερον, σοφώτατα; χαλαρῶς, χαλαρώτερον, χαλαρώτατα etc. namely the adverbs of ancient Greek (see above Div. II, p. 95).

I. Προτιμῶ (I like better) τὸ γάλα τοῦ ὕδατος. — Τὸ γάλα εἶναι θρεπτικώτερον τοῦ ὕδατος. — Ἐδῶ εἶναι ἐν ποτήριον ζύθου, πῖε το, ἐὰν τὸ ἀγαπᾷς (ἐὰν ἀγαπᾷς αὐτό). — Προτιμῶ ἐν ποτήριον οἴνου, ἐὰν ᾗναι καλός. — Ξυνὸν γάλα εἶναι ἐπίσης βλαπτικὸν (unwholesome) καθὼς (just as, as) ξυνὸς ζύθος. — Ἡ μήτηρ μου πίνει σιοκολάταν εἰς τὸ πρόγευμα. — Ἡμεῖς ἔχομεν πάντοτε τέιον (comm. τσαῖ) εἰς τὸ δεῖπνον. — Μία φιάλη εἶναι μεγαλύτερά (μείζων) ἢ ἐν ποτήριον. — Πόσα ποτήρια οἴνου ὑπάρχουσιν εἰς μίαν φιάλην (ἐν μιᾷ φιάλῃ); — Νομίζω ὀκτῶ περίπου. — Εἶναι τὸ τέιον σου ἀρκούντως (ἀρκετὰ) γλυκύ; — Ὁχι, δὲν εἶναι ἀρκούντως γλυκύ, ἀγαπῶ αὐτὸ ὀλίγον γλυκύτερον. — Δός μοι ἀκόμη ἐν (ἐν ἔτι) τεμάχιον σακχάρους, παρακαλῶ (if you please). — Κάμετε τὸ τέιον σας (τὸ τέιον ὑμῶν) βαρύτερον (stronger) παρὰ ἡμεῖς (than we). — Αγαπῶ μίαν φιαλίδα βαρέος τεῖου (v. ἕνα φλιτσάνι βαρὺ τσαῖ). — Βαρὺ τέιον εἶναι πολλῶ ἀναψυκτικώτερον παρὰ (ἢ) ἐλαφρὸν (ἀσθενές) τέιον. — Ὁ οἶνος οὗτος εἶναι χείρων (comm. χειρότερος) ἢ ὁ τῆς πρώτης φιάλης, ἀλλὰ παρακαλῶ, δός μοι καλὸν οἶνον καὶ ὅχι ἐκ τῆς κακίστης ποιότητος (from the worst kind). — Καλὸς ζύθος εἶναι προτιμότερος (better) ἢ κακὸς οἶνος.

II. Good beer is wholesome, milk is more wholesome, but water is the most wholesome drink. — Milk is the best drink for children. — We always drink milk for breakfast, but my father drinks tea or coffee. — Sometimes we also get a cup of coffee or tea. — Is the water clear? — Yes, it is very clear, it is as clear as

crystal (τόσον διαυγές ὅσον ἡ (ὁ) κρύσταλλος); it is much clearer than (πολλῷ διαυγέστερον ἢ . . . . .) the water of our well. — Please, give another glass of water; it is so cool and refreshing (εἶναι πολὺ δροσερὸν καὶ . . . . .). — Will you (have) a glass of milk or beer? — No, I thank you, I prefer a glass of this beautiful water. — I like water better than any other drink. — Milk is not so (δὲν εἶναι τόσον) refreshing as water. — Fetch a bottle of wine out of the cellar and bring us also four glasses. — Now take a table and four chairs into the garden and put the wine and the glasses on the table. — How is the wine? — It is very good indeed. — To me it seems to be a little too sour. — Sour wine is bad, but sour beer is much worse, it is indeed one of the worst beverages.

### Ἐνατον Θέμα. (NINTH EXERCISE.)

#### Λέξεις. (WORDS.)

#### Ζῷα — *Animals.*

ὁ ἵππος (v. τὸ ἄλογον) — the horse, ὁ βοῦς (v. τὰ βώϊδι and βῶδι) — the ox, ὁ κύων (v. ὁ σκύλος) — the dog, ἡ γάτα (ancient Greek γαλῆ) — the cat, τὸ κρέας — the meat, ἡ αἰξ (comm. ἡ γίδα) — the goat, ἡ ἀγέλας (comm. ἡ γελάδα) — the cow, τὸ πρόβατον — the sheep, ὁ μόσχος (comm. τὸ μοσχάρι) — the calf, ἡ προβατίνα — the ewe, ὁ ἀμνός, τὸ ἀρνίον — the lamb, τὸ ἐρίφιον (v. τὸ κατσικί) — the kid, (v. ἡ βετούλα, τὸ βετούλι, ἡ κατσίκα — the she kid), ὁ ὄνος (v. γάϊδαρος) — the ass, the donkey, τὸ κατοικίδιον ζῷον — the domestic animal, τὸ ζῷον — the animal, ὁ ποντικός (ancient Greek ὁ μῦς) — the mouse, ὁ σταῦλος — the stable, ὁ λειμὼν, ἡ πεδιάς — the meadow, ἡ χλόη, ἡ πρασινάδα, τὸ (χλωρόν) χόρτον — the grass, τὸ (ξηρόν) χόρτον — the hay, ἡ βρόμη (ancient Greek ὁ βρόμος) — the oats, τὸ ἄροτρον (v. τὸ ἀλέτρι) — the plough, τὸ ἔριον (comm. τὸ μαλλί) — the wool, λαμβάνω, συλλαμβάνω (c. πιάνω) — I catch, τὸ βάρος, τὸ ἄχος — the load, γινώσκω, ἐπίσταμαι — I know, ἔλκω, ἔλκύω, σύρω — I draw, ἀνήκει (εἰς τι(να)) (a. G. προσήκει (τινί) — it belongs to,



σκέπτομαι, διανοοῦμαι — I think, φυλάττω, φρουρῶ — I guard, ἐσθίω, τρώγω — I eat, τρέφω, σιτίζω — I feed (active), καταβροχθίζω, καταβιβρώσκω — I feed (neutr.), εὐγενής — noble, χρησίμος, ὠφέλιμος — useful, πιστός — faithful, ἄπιστος, ψευδής — false, πρόσφατος (v. φρέσκος) — fresh, ὀλίγος, μικρός — little, οἰκιακός, κατοικίδιος — domestic, ἴσως — perhaps, φέρω, βαστάζω — I carry, πράττω (v. κάμνω) — I do.

I. Ἴπποι καὶ ἀγελάδες εἶναι χρησιμώτεροι ἢ (παρὰ) πρόβατα καὶ αἰγες. — Γνωρίζεις τί τρώγουσιν (τί τρώγουν) αἱ γάται; — Μάλιστα, γνωρίζω, τρώγουν ποντικούς καὶ ἄλλα μικρὰ ζῶα. — Τρώγουν καὶ οἱ σκύλοι ποντικούς; — Ὅχι, οἱ σκύλοι δὲν τρώγουσι ποντικούς, ἀλλὰ κρέας. — Ποῖα ζῶα ἀνήκουσιν εἰς τὰ κατοικίδια ζῶα; — Εἰς τὰ κατοικίδια ζῶα ἀνήκουσιν οἱ ἵπποι, αἱ ἀγελάδες, οἱ βόες, τὰ πρόβατα, αἱ αἰγες καὶ ἄλλα. — Ποῖα ἐκ τῶν ζώων τούτων εἶναι τὰ ὠφελιμώτατα; — Νομίζω, οἱ ἵπποι. — Δὲν νομίζω οὕτω. — Νομίζω ὅτι αἱ ἀγελάδες εἶναι ἐπίσης ὠφέλιμοι καὶ ἴσως ὠφελιμώτεροι τῶν ἵππων. — Ἐχουσι τὰ πρόβατά σας καλὸν μαλλίον; — Μάλιστα, τὸ μαλλίον ὅλων τῶν προβάτων μας εἶναι πολὺ καλόν. — (Ἡμεῖς) ἔχομεν μόνον πρόβατα ἐκ τῆς ἀρίστης ποιότητος. — Ἐχουσιν αἱ αἰγές σας μερικὰ ἐρίφια; — Μάλιστα, ἔχουσι τέσσαρα ἐρίφια. — Παίξετε ἐνίοτε μὲ (μετὰ with genitive) τὰ μικρὰ ἐρίφια; — Μάλιστα, παίζομεν συχνάκις μὲ αὐτὰ (μετ' αὐτῶν). — Ὅχι, ἡμεῖς δὲν παίζομεν μὲ αὐτά· αὐτὰ δὲν ἀγαπῶσι τοῦτο. — Αἱ ἀγελάδες μας βόσκουσιν (feed) ἐπὶ τοῦ λειμῶνος, ἀλλ' οἱ ἵπποι μας τρώγουσι πάντοτε ἐν τῷ σταύλῳ (εἰς τὸν σταῦλον).

II. A horse is a noble and useful animal. — Horses, cows, oxen, sheep, goats, dogs and cats are called domestic animals. — All domestic animals are very useful: horses draw the plough, cows and goats give us milk, oxen give us meat, sheep give us wool; the dog guards the house, the cat catches mice, an ass carries loads. — What do horses and cows eat? — They eat grass, hay and oats. — Does your cat catch mice? — No, it does not catch mice; it is too lazy. — Dogs are



faithful, but cats are false. — Our goat has two little kids, and our ewe has one lamb. — Have your parents horses? — No, they have no horses, but they have a cow and some sheep. — If you have a cow, you always have beautiful, fresh milk. — Do you like milk? — I like it very much. — I always drink a glass of fresh milk for breakfast.

### Δέκατον Θέμα. (TENTH EXERCISE.)

#### Λέξεις. (WORDS.)

τὸ ἀνθρώπινον σῶμα — *the human body.*

ὁ ἄνθρωπος — the man, ἡ κεφαλὴ (v. κεφάλι) — the head, τὸ μέτωπον — the forehead, ὁ ὀφθαλμός, τὸ ὄμμα (v. τὸ μάτι) — the eye, τὸ οὖς (v. τὸ αὐτίον) — the ear, ἡ χεὶρ (v. τὸ χέρι) — the hand, ὁ δάκτυλος (v. τὸ δάχτυλο) — the finger, ἡ ῥίς (v. ἡ μύτη) — the nose, τὸ στόμα — the mouth, ὁ λαιμός — the neck, ὁ ὀδούς (v. τὸ δόντι) — the tooth, ὁ βραχίον — the arm, ὁ μηρός — the leg, ὁ ποῦς (v. τὸ πόδι) — the foot, ὁ μέγας δάκτυλος — the thumb, τὸ μέλος — the limb, τὸ εἶδος, τὸ γένος — the kind, τὸ μέρος — the part, — τὸ ὄργανον — the organ, ἡ ἀκοή — the hearing, ἡ ὄψις — the seeing, ἡ ὀσφρησις — the smelling, τὸ κόσμημα, ὁ στολισμός — the ornament, βλέπω, ὀρώ — I see, ἀκούω — I hear, αἰσθάνομαι — I feel, ἐργάζομαι — I work, περιπατῶ, κάμνω περίπατον — I walk, λέγω — I tell, δύναμαι — I can, δὲν δύναμαι — I cannot, ἀδυνατῶ — I cannot, δεξιὸς — right, ἀριστερὸς (v. ζερβὸς) — left, σκοτεινός, μελάγχρους (comm. μελαχρινός) — dark, δεικνύω — I show, ξανθός — fair, καστανόχρους — brown, ὑψηλός — high, διὰ τί; — why? ἄσχημος (ancient Greek αἰσχυρός) — ugly, αἱ τρίχες, ἡ κόμη (comm. τὰ μαλλίς) — the hair.

I. Οἱ ὀφθαλμοί, ἡ ῥίς καὶ τὸ στόμα εἶναι μέρη τῆς κεφαλῆς. — Ἐχει ἡ ἀδελφή σου καστανὰ (καστανόχροα) ἢ γαλανὰ μάτια; — Αὐτὴ ἔχει γαλανὰ μάτια. — Ὁ πατήρ μου καὶ ὁ ἀδελφός μου ἔχουσι καστανὰ μάτια. — Ὅλα τὰ μέρη τοῦ ἀνθρώπινου σώματος εἶναι πολὺν χρήσιμα. — Γνωρίζεις τί κάμνομεν μὲ τὰς χεῖρας καὶ τοὺς δακτύλους

μας; — Ἐργαζόμεθα μὲ τὰς χεῖρας καὶ τοὺς δακτύλους μας. — Ποῦ εἶναι οἱ ὀδόντες; — Οἱ ὀδόντες εἶναι εἰς τὸ στόμα (ἐν τῷ στόματι). — Μικρὰ παιδία ἔχουσι μικρὰς χεῖρας καὶ πόδας. — Ποῖον εἶναι τὸ ὄργανον τῆς ὀσφρήσεως; — Εἶναι ἡ ρῖς (ἡ μύτη). — Ὅλοι οἱ ἄνθρωποι (mankind) ἔχουσι δύο ὀφθαλμούς, δύο ᾠτα, δύο χεῖρας καὶ δύο πόδας. — Οὗτος ὁ ἄνθρωπος ἔχει ἐν ὑψηλὸν μέτωπον. — Ὅλα τὰ τέκνα τῆς θείας μου ἔχουσι μέλαιναν κόμην (μαῦρα μαλλιά). — Ἐν μικρὸν στόμα εἶναι κομψὸν (ώραῖον), ἀλλ' ἐν μέγα στόμα εἶναι ἄσχημον. — Τὸ ἄριστον κόσμημα τοῦ στόματος εἶναι καθαροὶ λευκοὶ ὀδόντες. — Οὗτος ὁ ἵππος ἔχει ἓνα ὠραῖον λαιμόν. — Ὁ δεξιὸς ποὺς μου εἶναι μεγαλείτερος τοῦ ἀριστεροῦ. — Δεῖξόν μοι τὸν μέγαν δάκτυλον τῆς δεξιᾶς χειρός σου.

II. Can you show me the different parts of your body? — Yes, I can. — Where is your head? — Which is the forehead? — Where are the eyes? — Where is the nose? — Show me your right hand. — Which is the left arm? — Which is the right foot? — Which is the left foot? — Which is the left eye? — Which is the right ear? — Show me your mouth, your neck, your hair, your organ of smelling, of hearing, of seeing, of feeling etc. — What kind (ποίου χρώματος, comm. τί λογῆς) of hair has your father? — What kind of hair has your mother? — What kind of hair have your brothers and sisters? — My brothers are dark and my sisters are fair. — What do we do with our eyes? (τί κάμωμεν μὲ τοὺς ὀφθαλμούς μας;) — We see with them. — What can you do with your nose? — What can you do with your fingers? — What can you do with your legs? — Where do you put the rose if you wish to smell it? — Why do you put it there? — The nose is the organ of smelling. — Which is the organ of feeling? — Tell me what you can do with your eyes? — I can see with them. — I can see a book, a pen, a house, a flower, a tree, a garden, a horse, a dog, a sheep etc. (καὶ τὰ λοιπὰ κτλ.). — What can you do with your fingers? —

I can feel my hair, my ear, my forehead, my nose, my arm etc. etc. (κτλ. κτλ.).

## Ἐνδέκατον Θέμα. (ELEVENTH EXERCISE.)

### Λέξεις. (WORDS.)

ἡ τροφή, τὸ φαγητὸν — *food*.

ὁ ἄρτος (v. ψωμὶ) — bread, v. ἓνα καρβέλι ψωμὶ — a loaf of bread, τὸ ἅλας — salt, τὸ βούτυρον — butter, ὁ τυρὸς — (comm. τὸ τυρὶ) — cheese, ἡ σαλάτα — the salad, τὸ πέπερι (comm. τὸ πεπέρι) — pepper, τὸ ἔλαιον (comm. τὸ λάδι) — oil, τὸ ὀξύδιον (comm. ξύδι) — vinegar, τὸ βωδινὸν (κρέας) — beef, τὸ μοσχάρινον (comm. βιδέλο) — veal, τὸ πρόβειον (comm. πρόβιο) — mutton, τὸ χοιρομέριον — ham, τὸ καπνιστὸν, τὸ ἀλατιστὸν — corned beef, τὸ λίπος, τὸ πάχος — bacon, τὸ ὠδὸν (v. αὐγὸν) — the egg, τὰ γεώμηλα (v. αἱ πατάταις) — potatoes, τὸ καρωτὸν (comm. τὸ καρωτό) ἡ ῥίζα — the carrot, τὸ γεῦμα — the dinner, τὸ δεῖπνον — the supper, ὁ ὑπηρέτης, ὁ δούλος — the servant, ἑτοιμος — ready, ἡ ὑπηρέτρια, ἡ δούλα — the female servant, τὸ τεμάχιον, κομματί (v. φέτα) — slice, πεινῶν (comm. πεινασμένος) hungry, διψῶν (comm. διψασμένος) — thirsty, εὐθηνὸς — cheap, θερμὸς, ζεστὸς (comm. καυτὸς) warm, ψυχρὸς (comm. κρύος adj.) — cold, προσφιλὴς, ἀκριβὸς — dear, περιμένω — I wait, ἀγοράζω — I buy, γεύομαι, δοκιμάζω, τὸ φαγητὸν — I taste, προσφέρω — I offer, ἐνοχλῶ, βαρύνω, πειράζω — I trouble, νόστιμον φαγητὸν — tasteful food, καθῶς, ὡς — like, μέχρι, ἕως — till, μετ' ὀλίγον, ἐντὸς ὀλίγου — soon, ἐπὶ, ἐπάνω — upon, ὀλίγοι (αι, α), μερικοὶ (αὶ ἄ) — a few, τεμάχιον (comm. κομματί) — a piece, θέλω — I will, δύναμαι, ἡμπορῶ — I may, μέλλω — I shall, ὀφείλω, πρέπει νὰ . . . . I must.

ὀριστικὴ ἐνεστώτης α'. συζυγίας. (Indicative, Present tense  
first conjugation.)

I write γράφω, -εις, -ει, γράφομεν, -ετε, -ουσι (v. -ουν).

ὀριστικὴ παρατατικοῦ α'. συζυγίας. (Indicative, Imperfect tense  
first conjugation.)

I wrote ἔγραφον, -ες, -ε, ἐγράφομεν, -ετε, -ον.

I. *Εἶναι τὸ γεῦμα ἕτοιμον; — Μάλιστα, εἶναι ἤδη ἐπὶ τῆς τραπέζης. — Τί κρέας ἔχομεν εἰς τὸ γεῦμα; — Ἔχομεν βωδινὸν καὶ πρόβειον καὶ ὀλίγον κρῦον χοιρομέριον. — Ἐγὼ οὐδέποτε τρώγω μοσχάρινον κρέας· δὲν τὸ ἀγαπῶ. — Τὰ γεώμηλα τῶρα εἶναι πολὺ ἀκριβά. — Τὰ καρῶτα ταῦτα εἶναι πολὺ μεγάλα καὶ ὠραῖα. — Τὰ παιδία ἀγαπῶσι βουτυρόψωμον (ψωμί μὲ βούτυρον ἀλειμμένον). — Θέλεις νὰ φάγῃς ἔν αὐτόν μὲ τὸ βουτυρόψωμόν σου; — Ὁ λευκός (ἄσπρος) ἄρτος εἶναι πρόσφατος, ἀλλ' ὁ μέλας (μαῦρος) εἶναι ἤδη παλαιός. — Τί ἀγαπᾷς περισσότερον, τὸν μέλανα ἢ τὸν λευκὸν ἄρτον; — Δὲν ἀγαπῶ τὸν μέλανα ἄρτον· τρώγω πάντοτε λευκὸν ἄρτον. — Πρόσφατα ὠὰ (φρέσκα αὐγά) εἶναι πολὺ θρεπτικὰ καὶ ὑγιεινά. — Τὰ αὐγά εἶναι θρεπτικώτερα τοῦ κρέατος. — Δὲν τρέπει νὰ τρώγῃς, παρὰ πολὺ (too much) βούτυρον, δὲν εἶναι ὑγιεινόν, ἰδίως διὰ μικρὰ παιδία, καθὼς σύ. — Ἡμπορῶ νὰ πῶ τῶρα ἔν ποτήριον ὕδατος; — Ὁχι, παιδί μου, ὄχι ἀκόμη· εἶσαι ἔτι πολὺ θερμός. — Δὲν πρέπει τις νὰ πίνη ψυχρὸν ὕδωρ, ὅταν ᾔναι πολὺ θερμός.*

II. We have no bread in the house. — The servant must fetch some. — Please, mamma, give me some bread and butter; I am very hungry. — You cannot get bread and butter now; you must wait till breakfast. — How beautiful that butter is! — Where do you buy your butter? — We do not buy it. — We have two cows, you know; we make it ourselves (of ἴδιοι). — Taste a piece of cheese; it seems to be good. — May I offer you a piece of this ham? — Please, Madam, I will take a small piece. — There is no salt on the table. — I do not like oil with the salad. — Here are different kinds of meat; what will you take? — I will take a slice of mutton, if you please. — Shall I not give you a piece of this veal with it? — No thank you, I have quite enough. — This pepper is very sharp. — I never take pepper and vinegar. — I will trouble you for a few more potatoes and carrots. — Veal is not so nourishing as beef.



## (Δωδέκατον Θέμα. TWELFTH EXERCISE.)

## Λέξεις. (WORDS.)

τὰ σκεύη τῆς τραπέζης, πράγματα χρησιμεύοντα  
διὰ τὴν τράπεζαν — *things used at table.*

ὀδόνη ἐπιτραπέζιος, σκέπασμα, κάλυμμα τῆς τραπέζης, τραπέζο-  
μάνδηλον — table cloth, τὸ χειρόμακτρον (v. μπεςκίρι) — the table-  
napkin, τὸ πηρούνιον — the fork, ἡ ἐργασία — the work, τὸ χου-  
λιάριον — the spoon, τὸ χουλιάριον τοῦ φαγητοῦ — the table-spoon,  
τὸ δῶρον — the present, τὸ χουλιάριον τοῦ τεύλου — the tea-spoon,  
ἡ χύτρα (v. κανάτι, μπρίκι) τοῦ καφέ — the coffee-pot, ἡ σακχαρο-  
ζήκη — the sugar-basin, τὸ τρυβλίον (v. πιάτον) — the plate, ἡ  
λοπάς (comm. ἡ ἀπλάδα) — the dish, ἡ χύτρα (v. μπρίκι) τοῦ τεύλου  
— the tea-pot, ἡ φιάλις (v. φλετσάνι) τοῦ τεύλου — the tea-cup,  
μηρίον πρόβειον, the joint of mutton, ἡ γενέθλιος ἡμέρα, τὰ γενέθλια  
— the birthday, ἐπὶ τοῦ παρόντος, πρὸς τὸ παρὸν — for the pre-  
sent, Κύριε — Sir, ὁ Κύριος — Mr., ὁ Κύριος the Lord (Jesus and  
God), ὁ ὑπηρέτης — the man-servant, τὸ πρωῒ, ἡ πρωῒα — the  
morning, ὁ συνηλικιώτης, συνέταιρος, ἄνθρωπος (contemptuously) —  
fellow, θέλω, διατάσσω — I desire, ψήνω — I roast, βέτω — I lay,  
καλῶ, προσκαλῶ — I call, τρέχω — I run, ἐπιβυμῶ, ἔχω ἀνάγκην  
τινὸς — I want, παραλείπω, ἀφίνω — I drop, ψάύω, ἐγγίζω — I  
touch, καθαρίζω (v. παστρεύω) — I clean, περιμένω (comm. καρ-  
τερῶ), ἐλπίζω — I expect, πάλιν — again, ἀπὸ, μακρὰν — away,  
κατὰ βάθος, ἐντελῶς — thoroughly, ποῖος, τίς — who, ὅτι — that,  
λαμβάνω (v. παίρνω) — I take, τὸ μαχαίριον — the knife, βλέπω,  
φαίνομαι — I look, ἀσθενής, ἄρρωστος — ill, ὠμὸς, ἄψητος, ἄβρα-  
στος — underdone, χθές, ἐχθές (v. ἐχτές) — yesterday, προνοητι-  
κός, φυλακτικὸς, προσεκτικὸς — careful, τῶρα, ἀμέσως, αὐτὴν τὴν  
στιγμὴν — just now, τελευταῖος — last, πᾶν τι, τι — anything,  
διατάσσω, παραγγέλλω — I order, δέχομαι, λαμβάνω — I receive.

I. Ποῖος ἔλαβε αὐτὴν τὴν στιγμὴν ἐν χουλιάριον ἐκ  
τοῦ δωματίου μου (comm. ἀπὸ τὸ δωματίόν μου); — Δὲν  
γνωρίζω· ἐγὼ δὲν ἔλαβα (ἐπῆρα) αὐτό. — Ἡ χύτρα (v.  
τὸ κανάτι) τοῦ καφέ δὲν εἶναι καθαρὰ (v. παστρική)· διά-  
ταξον τὸν ὑπερέτην νὰ καθαρίσῃ αὐτήν. — Ἐκαθάρισε



αὐτήν ταύτην τὴν προῖαν, εἶναι πάλιν ἀκάθαρτος; — Ἀγαπᾷς τοῦτο τὸ σκέπασμα τῆς τραπέζης; — Ναί, ἀγαπῶ αὐτὸ πολὺ· νομίζω ὅτι εἶναι λίαν κομψόν. — Τὰ χειρόμακτρα δὲν εἶναι τόσον ὥραϊα (κομψά). — Ταῦτα τὰ μαχαίρια καὶ πηρούνια εἶναι πολὺ μικρά. — Ἔχω μίαν κομψὴν νέαν φιαλίδα (γ. φλετσάνι) τεῖου· θέλεις νὰ ἴδῃς αὐτήν (νὰ τὴν ἴδῃς); παρακαλῶ, δεῖξόν μοι ταύτην. — Τὸ τραβλὶον τοῦτο εἶναι λευκότερον ἐκείνης τῆς λοπάδος (γ. τὸ πλάτον τοῦτο εἶναι περισσότερον ἄσπρον παρ' ἐκείνη ἢ ἁπλάδα). — Εἶναι τοῦτο τὸ χουλιάριον τοῦ φαγητοῦ μου; — Ὁχι, αὐτὸ ἀνήκει εἰς τὴν ἀδελφὴν σου. — Δὲν ὑπάρχει σάκχαρι (comm. ζάχαρι) ἐν τῇ σακχαροθήκῃ. — Ἡ χύτρα αὕτη τοῦ τεῖου εἶναι τῶν γενεθλίων δῶρον· ἔλαβον αὐτήν παρὰ τῆς θείας μου κατὰ τὴν τελευταίαν ἡμέραν τῶν γενεθλίων μου. — Περιέμενον μερικὰ χουλιάρια τεῖου καὶ ἔλαβον μίαν χύτραν τεῖου. — Ὅλαι αἱ τοῦ τεῖου φιαλίδες μας εἶναι πολὺ μεγάλαι. — Δὲν ἀγαπῶ τοιαύτας μεγάλας τεῖου φιαλίδας.

II. Desire the servant to lay the table-cloth. — Yes, Sir. — You roasted the meat too much, it is quite black. — I like it much better, if it is a little underdone. — Who ordered this leg of mutton? — It is a beautiful joint, but it seems to be too fresh. — Papa called you just now; run and see what he wants. — How is it that your napkin is so dirty? — I dropped it yesterday, and touched it with my foot. — You must be more careful, my boy, and not do so again. — Who cleaned the knives and forks this morning? — John cleaned them. — Just what I expected. — He is a lazy fellow (δονηρός ἄνθρωπος), and never does his work thoroughly. — The table-spoons and tea-spoons also look (εἶναι) quite dark and dirty. — You may take away (νὰ σηκώσῃς) the plates and dishes now. — This tea-pot is rather too small for our family; I think I must buy a larger one. — Is the coffee-pot large enough? — Yes, the coffee-pot will do (ἀρκεῖ) for the present. — What a beautiful sugar-basin! — It seems to be quite new. —

Yes, it is; I received it as a birthday-present on my last birthday. — Did you call me? — No, I did not call you; I called your brother. — Did you order anything for supper? — Yes, Sir, I ordered some ham and some bread and cheese. — You did not taste the veal; will you not take a slice? — No, I thank you, I am not very fond of veal; I prefer a piece of ham, if you please. — The servant did not clean my room this morning; how is it? (*τίς ἢ αἰτία, διὰ τί*). — She is ill; she cannot work this morning.

### *Δέκατον τρίτον Θέμα.* (THIRTEENTH EXERCISE.)

#### *Λέξεις.* (WORDS.)

ἡ ἐνδυμασία, τὰ ἐνδύματα, τὰ φορέματα (v. ἡ φορεσιὰ) — *wearing apparel*.

τὸ ἱμάτιον (comm. τὸ ῥοῦχον, τὸ σουρτοῦκον) — the coat, τὸ γελέκιον — the waistcoat, τὸ ἱματίδιον (comm. τὸ σουρτουκάκιον) — the jacket, αἱ ἀναξυρίδες (v. τὸ πανταλόνι, τὰ βρακιά) — the trowsers, τὰ περιπόδια (v. τὰ τσουράπια, τὰ λαπούδια, τὰ σκαλτσούνια) — the stockings, τὰ πέδιλα, αἱ ἐμβάδες (v. τὰ παπούτσια, τὰ παντόφια, αἱ παντόφλαις, τὰ τσαρούχια) — the shoes, τὰ ὑποδήματα (comm. τὰ ποδήματα) — the boots, αἱ χειρίδες (comm. τὰ χειρόχτια) — the gloves, ὁ πῖλος (v. τὸ καπέλλον) — the hat, τὸ καπέλλον, τὸ φακίολι — the bonnet, πότε — when, τὸ ὑποκάμισον — the shirt, τὸ προκόλπιον (v. ἡ τσέπη) — the pocket, τότε — then, τὸ ὠμόλινον, τὸ προσόψιον (v. ἡ μπόλια) — the towel, τὸ ῥινόμακτρον, τὸ μυξομάνδηλον — the pocket-handkerchief, ὁ λαιμοδέτης (v. ἡ κραβάτα, μπατίστα) — the neck-tie, ἡ ποδιά — the apron, τὸ περιλαίμιον — the neck-handkerchief, τὸ ἔνδυμα — the gown, ὁ ῥάπτης — the tailor, τὸ παιδικὸν ἔνδυμα — the frock, ὁ σκουῖφος (comm. τὸ σκουφάκι, ἡ σκούφια, τὸ φέσι) — the cap, ὁ ὑποδηματοποιὸς (v. παπουτσής) — the shoe-maker, ἡ ὀπή (comm. ἡ τρύπα) — the hole, λησμονῶ — I forget, ἀποβάλλω, ἀπολλύω (v. χάνω) — I lose, κινῶ — I move, σχίζω (comm. ξεσχίζω) — I tear, φέρω, φορῶ, βαστῶ, βαστάζω — I wear, φέρω (v. κουβαλῶ) — I bring, ἔτω, βάλλω (comm. βάνω) — I put, βλέπω (v. γλέπω) — I see, στενός (ἡ, ὄν) — tight, πλατύς (εἶα, ὕ), εὐρύς (εἶα, ὕ) (comm. μακρὺς) — wide,

μακρὸς (ᾶ, ὄν), μέγας — long, τὶ — anything, μόλις, μετὰ δυσκολίας — hardly, ὁ βραχίων (ν. τὸ μπράτσο) — the arm, ἐν πρᾶγμα — anything.

ὁριστικὴ ἀορίστου. (Indicative Aorist.)

ἔγραψα, -ας (comm. -ες), -ε. ἔγράψαμεν, -ατε, -αν — I have written etc.

I. Ἡ μήτηρ μου ἔκαμε δι' ἐμὲ (ν. μοῦ ἔφκιασε) δύο νέα (ν. καινούργια) ὑποκάμισα καὶ δύο ποδιάς. — Κατεσκεύασεν (comm. ἔκαμεν) ὁ ὑποδηματοποιὸς ἤδη τὰς ἐμβάδας μου; — Ἐγὼ φορῶ πάντοτε ἐν σουρτουκάκιον, οὐδέποτε σουρτοῦκον. — Οὐδέποτε ἐφόρεσα ἐν σουρτοῦκον. — Ὁ ἀδελφός μου ἔλαβεν ἓνα πῖλον καὶ ἐν σκουφάκι. — Πότε ἔλαβες ταῦτα τὰ ὑποδήματα; — Ἐλαβον αὐτὰ χθές. — Ἀπώλεσα (comm. ἔχασα) τὸν λαιμοδέτην μου. — Εἶδες αὐτόν; — Ὅχι, δὲν τὸν εἶδον. — Τὸ πανταλόνι μου εἶναι πολὺ πλατύ. — Ὁ ράπτης πρέπει νὰ κάμῃ αὐτὸ ὀλίγον τι στενότερον. — Ἴδου τὸ μαχαίριόν σου· βάλε το εἰς τὴν τσέπην σου διὰ νὰ (that) μὴ τὸ χάσῃς. — Ἐλαβον χθές ἐν γελέκιον, ἀλλ' εἶναι παρὰ μέγα· δὲν ἤμπορῶ νὰ τὸ φορέσω. — Ὁ ράπτης πρέπει νὰ μοῦ κάμῃ ἐν ἄλλο. — Ἡ Μαρία ἐλησμόνησε τὰς χειρίδας τῆς (αὐτῆς) (comm. τὰ χειρόχτια). — Πόσον καιρὸν ἐφόρεσες ταύτην τὴν ποδιάν; — Δὲν γνωρίζω, νομίζω πέντε ἡμέρας. — Τὸ φόρεμά μου εἶναι καλλίτερον παρὰ τὸ σουρτουκάκι σου.

II. Who has made your coat? — The tailor has made it. — What do tailors make? — They make coats, waistcoats, jackets and trousers. — Who makes shoes and boots? — The shoe-maker makes them. — Have you seen that there is a hole in your stocking? — No, I have not seen it; where is it? — Why has the servant not cleaned my shoes and boots this morning? — Has he not cleaned them? — Then he must have forgotten it. — He must clean them now. — The tailor has made your coat too tight; you can hardly move your arm. — Have you lost anything? — Yes, I have lost my gloves, and my pocket-handkerchief. — I have

seen your gloves in your bonnet in your bed-room, and your pocket-handkerchief lies (*κεῖται*) on that chair. — How the children have torn their frocks! — I have a white apron (*λευκὴν* (comm. *ἄσπερην*) *ποδιάν*), and a blue bonnet (*κυανοῦν*, comm. *οὐρανῇ*, *γαλάζιο*). — My brother does not wear a hat, but a cap.

### *Δέκατον τέταρτον Θέμα.* (FOURTEENTH EXERCISE.)

#### *Λέξεις.* (WORDS.)

##### *Ἑπιπλα — Furniture.*

*ἡ ἐνδυματοθήκη* — the wardrobe, *ἡ βιβλιοθήκη* — the book-case, *ἡ κίστη* — the chest, *ἡ ἀποθήκη τῶν τροφίμων* — the cupboard, *τὸ συρτάριον*, *τὸ διαμέρισμα*, *τὸ διαχώρισμα* (*κίστης*) — the drawer, *ἡ κίστη μετὰ διαμερισμάτων*, *ἡ κίστη* — the chest of drawers, *ὁ λύχνος*, *λυχνάριον* (v. *ἡ λάμπα*) — the lamp, *τὸ φῶς* — the light, *ἀπαραίτητος* — necessary, *ἀναγκαῖος* — necessary, *τὸ κηρίον* (v. *τὸ ξιγχοκέρι*, *τὸ σπερμασέτο*) — the candle, *ἡ λυχνία* (v. *τὸ σαμτάνι*) — the candle-stick, *ὁ ξυλουργός* — the joiner, *τὸ παραπέτασμα*, *τὸ καταπέτασμα* (v. *κουρτίνα*) — the curtain, *τὸ πρᾶγμα* — the thing, *αἱ κιγκλίδες* (comm. *τὰ καφάσσια*) (*παραθύρου*) (window) blinds, *τις* (*ἕνας*) — somebody, *ὁ δωματοποιός* (v. *νταβαντζής*) — the carpenter, *ὁ καιρὸς*, *ὁ χρόνος* — the time, *ἐλεεινός*, *δυστυχής* (comm. *κακομοίρης*) — miserable, *σύντομος*, *ὀλίγος* — short, *ἄφροντις*, *ἀμέριμος* — careless, *ἄδικος* — wrong, *διαβρῆγγνύω*, *συντρίβω* (v. *τσακίζω*) — I break, (*τι*) *ἔχει ἄξιαν*, *τιμᾶται* (v. *κοστίζει*) — it costs, *ἐξαρτῶ*, *κρεμῶ* — I hang, *κάτω* — down, *λαμβάνω*, *ἀφαιρῶ* (v. *παίρνω*, *σηκόνω*) — I take, *ἔλκω*, *σπῶ*, *σύρω* (v. *τραβῶ*) — I pull, *τελειόνω* — I finish, *ἀνάπτω* — I light, *σχεδόν*, *περίπου* (v. *ἐπάνω κάτω*) — about, almost, *ἄνευ*, *χωρὶς* — without, *μεταξὺ*, *ἐν μέσῳ* — between, *πρότερον* (comm. *προτῆτερα*) — formerly, *πρώτον*, *κατὰ πρῶτον* — first.

*ὁριστικὴ παρακειμένου α'. συζυγίας.* (Indicative Perfect of the first conjugation.)

I have written.

*ἔχω γράψει* or (*γε*)*γραμμένον* (ancient Greek *γέγραφα*),

*ἔχεις* " " "

*ἔχει* " " "



ἔχομεν γράψει or (γε)γραμμένον,  
 ἔχετε „ „ „  
 ἔχουσι(ν) ἔ, „ „

I. Κρέμασον τὸ σουρτουῦκόν σου ἐν τῇ ἐνδυματοθήκῃ· διὰ τί κεῖται ἐδῶ ἐπάνω εἰς τὴν καρέκλαν; — Θέσον καὶ τὰ ρινόμακτρα σου καὶ τὸ γελέκιόν σου ἐν τῇ κίστῃ. — Ποῖος ἔθεσε τὴν λυχνίαν ἐπὶ τοῦ νιπτῆρός μου; — Μετάφερε (bring) αὐτὴν εἰς τὸ μαγειρεῖον. — Πόσα διαχωρίσματα (comm. συρτάρια) εἶναι ἐν τῇ κίστῃ σου; — Τρία. — Προτέρον εἶχον μίαν κίστην μὲ τέσσαρα διαχωρίσματα. — (Ἡμεῖς) ἔχομεν κιτρίνας κιγκλίδας ἐν ἐκάστῳ δωματίῳ. — Ἐχετε κόκκινα ἢ ἄσπρα παραπετάσματα ἐν τῷ τῆς συναναστροφῆς δωματίῳ σας; — Ἐχομεν ἓνα σοφᾶν ἐν ἐκάστῳ δωματίῳ. — Πῶς εὐρίσκεις ταῦτα τὰ καθίσματα; — Εἶναι πολὺ κομψά, ἀλλὰ νομίζω ὅτι δὲν εἶναι πολὺ στερεά (γ. γερά). — Λάβε τὰς φιαλίδας (φλετσάνια) ἐκ τῆς τῶν τροφίμων ἀποθήκης καὶ θέσον αὐτάς ἐπὶ τῆς τραπέζης. — Εἶδες τὴν λυχνίαν μου (σαμάνι); — Ἐλαβέ τις (γ. κάποιος) αὐτὴν ἐκ τοῦ δωματίου μου. — Οὐδέποτε εἶδον (comm. δὲν εἶδα ποτὲ) μίαν τόσον κομψὴν βιβλιοθήκην, ὥς ταύτην. — Θέλεις νὰ ἀνάψῃς τοῦτον τὸν λύχνον; — Εἶναι ἤδη πολὺ σκότος (γ. ἐσκοτείνιασε πολὺ, ἐσουρούπιασε), δὲν δυνάμεθα πλέον νὰ ἴδωμεν ἄνευ φωτός (comm. χωρὶς φωῶς).

II. A room without furniture looks miserable. — Which are the most necessary pieces of furniture? — I think table and chairs. — Who makes all the furniture? — The joiner makes most things. — This sofa is exceedingly beautiful; do you know how much it costs? — No, I cannot tell you, I have forgotten it. — How long have you had this wardrobe? — We have had it only a short time; it is almost new. — Put these cups and plates into the cupboard; why are they here on the chest of drawers? — We had a beautiful lamp, but the servant dropped it and broke it to pieces. — She is very careless; she has broken a great many things. —



When you have finished your work, put your books again into the book-case. — We must have a light, it is too dark. — Will you fetch a candle? — There is no candle in the candlestick. — You have not pulled down (δὲν κατεβίβασες, δὲν ἐτράβησες) the blinds; but first light the candle, if you please. — The chest of drawers is in the wrong place, put it here between the two windows under the looking-glass.

*Δέκατον πέμπτον θέμα.* (FIFTEENTH EXERCISE.)

*Λέξεις.* (WORDS.)

ὁ χρόνος, ὁ καιρὸς — *the time.*

τὸ ἔτος — *the year*, ἡ Κυριακὴ — *Sunday*, ἡ Δευτέρα — *Monday*, ἡ Τρίτη — *Tuesday*, ὁ μῆν — *the month*, ἡ Τετάρτη — *Wednesday*, ἡ Πέμπτη — *Thursday*, ἡ Παρασκευή — *Friday*, ἡ ἑβδομάς — *the week*, τὸ Σάββατον — *Saturday*, ἡ ὥρα — *the hour*, τὸ λεπτόν — *the minute*, τὸ ἑσπέρας, ἡ ἑσπέρα — *the evening*, ἡ μεσημβρία, τὸ γεῦμα (v. τὸ μεσημέρι) — *noon*, τὸ πρόγευμα — *the forenoon*, τὸ ἀπόγευμα — *the afternoon*, ἡ ἡμέρα — *the day*, ἡ νύξ (v. νύχτα) — *the night*, ἡ ἐκκλησία — *the church*, τὸ μάθημα — *the lesson*, κοιμῶμαι — *I sleep*, γράφω — *I write*, μανθάνω — *I learn*, ὄψε (v. ἄργα) — *late*, κεκτηκῶς, ἀπειρηκῶς, κεκοπιακῶς (comm. κουρασμένος) — *tired*, ἐγκαίρως, πρωτῆμως — *early*, ἀμέσως, εὐθὺς — *immediately, directly*, τὸ θέμα, τὸ γύμνασμα, ἡ ἀσκήσις — *the exercise*, τὸ πεδίον, ὁ ἀγρὸς (comm. τὸ χωράφι) — *the field*, τὸ ὠρολόγιον (κρεμαστόν) (comm. ἡ ὥρα) — *the clock*, τί ὥρα εἶναι; — *what is the time? what o'clock is it?* ὁ περίπατος — *the walk*, πορεύομαι, πηγαίνω — *I go*, περιπατῶ, κάμνω περίπατον (v. περπατῶ) — *I take a walk*, σήμερον — *to-day*, αὔριον — *to-morrow*, ὑπομνησάω, δηλῶ, μνημονεύω — *I mention*, γενικῶς, συνήθως — *generally*, περίπου, σχεδόν — *nearly*, ἐγείρομαι, ἐξυπνῶ (v. σηκόνομαι ἀπὸ τὸ κρεβάτι) — *I get up, I rise*, γευματίζω (v. γιωματίζω) — *I dine*.

I. Καλὴ ἡμέρα, ἀγαπητὲ πάτερ, καλὴ ἡμέρα, ἀγαπητὴ μητέρα. — Πῶς ἐκοιμήθητε; — Ἐκοιμήθην πολὺ καλά. —

Ημεῖς δὲν ἐκοιμήθημεν πολὺ καλὰ. — Ἠγέρθητε πρὸ πολ-  
 λοῦ; (v. ἐσηκώθητε ἀπὸ τὸ κρεβάτι πρὸ πολλοῦ;) — Ὡ-  
 ναί, περίπου πρὸ μιᾶς ὥρας. — Ἐγείρομαι ἐκάστην πρωτῶν  
 πρωτῷ. — Προεγευμάτισας; (ἔλαβες τὸ πρόγευμά σου;) —  
 Προεγευμάτισα. — Ἠδύνασθε νὰ ἔχητε τὸ πρόγευμά σας,  
 ὁπότεν ἡθέλετε (ἐπεθυμεῖτε). — Λοιπὸν ἐπιθυμῶ νὰ ἔχω  
 αὐτὸ εὐθύς· εἶμαι πολὺ πεινασμένος (πεινῶ πολὺ). — Ἡμεῖς  
 γευματίζομεν περὶ τὰς δύο ὥρας. — Ὁ νεώτατος (comm.  
 μικρότερος) ἀδελφός μου ἦτο ἀσθενὴς ἐπὶ τρεῖς μῆνας,  
 ἀλλὰ τῶρα εἶναι πάλιν καλλίτερος. — Εἶδες τὴν μικρὰν  
 μου ἀδελφήν; — Μάλιστα, ἦτον ἐδῶ ταύτην τὴν στιγμήν. —  
 Νομίζω ὅτι αὕτη ἐπορεύθη (v. ἐπήγε) εἰς τὸν τῶν ἀνθέων  
 κήπον. — Ὁ μὴν οὗτος ὑπῆρξε πολὺ ψυχρός. — Ποῦ  
 ἦσθε; — Δὲν σᾶς εἶδον ὅλην ταύτην τὴν πρωτῶν. — Τὴν  
 παρελθούσαν (v. περασμένην) ἑβδομάδα ἤμεθα μετὰ τοῦ  
 πάππου μας (v. μαζί με τὸν πάππον μας). — Πόσων  
 χρόνων εἶσαι; — Εἶμαι δέκα χρόνων (v. ἔχω δέκα χρόνια).  
 — Πότε ἦσαν τὰ γενέθλιά σου; — Τὰ γενέθλιά μου ἦσαν  
 τὴν παρελθούσαν Πέμπτην.

II. My mother has been ill a whole year. — A  
 year has twelve months and a week has seven days. —  
 On Sunday we go to church, and on week-days we go  
 to school. — Mention all the days of the week. — Sun-  
 day etc. — When do you get up in the morning? —  
 We generally rise at six o'clock, but sometimes at five  
 o'clock. — That is very early. — I always sleep till  
 seven o'clock. — In the morning we are always diligent,  
 we learn our lessons, or write our exercises; but in the  
 afternoon and in the evening we often play in the gar-  
 den, or take a walk in the field. — Hours are short,  
 but minutes are still shorter. — Where have you been  
 all the forenoon? — We have been in the garden. —  
 Have you not seen us? — We must go to bed, it is  
 true. — What o'clock is it? — It is nine o'clock. —  
 I have been very diligent to-day; I am very tired, and  
 will go to bed directly. — So, good night.

## Δέκατον ἕκτον Θέμα. (SIXTEENTH EXERCISE.)

## Λέξεις. (WORDS.)

## Ἐπανάληψις — Repetition.

προγευματίζω (v. πίνω τὸν καφέν μου) — I breakfast, δειπνῶ (comm. δειπνίζω) — I sup, νομίζω, πιστεύω, ὑποδέτω — I suppose, καίω, καίομαι — I burn (activ. and neut.), ἀφίνω — I let, συλλαμβάνω (v. πιάνω) — I catch, ἀκούω — I hear, πωλῶ — I sell, ἀγοράζω — I buy, ἐλπίζω — I hope, ἐσθίω (comm. τρώγω) — I eat, ἐρωτῶ, παρακαλῶ — I ask, τρέφω, καταβροχθίζω — I feed, τὸ ξενοδοχεῖον τὸ πανδοχεῖον (v. τὸ χάνι) — the inn, ὁ φίλος — the friend, τὸ εἶδος — the sort, kind, ὁ λαὸς, τὸ πλῆθος, οἱ ἄνθρωποι — the people, τὰ ἐνδύματα — the clothes, ἡ ὄρεξις — the appetite, οἴκοι, ἐν οἴκῳ (v. εἰς τὸ σπίτι) — at home, τις, καθεὶς (v. καθενας) — anybody, ὁ φαιὸς ἵππος (v. τὸ ψαρόν ἄλογο) — the grey horse, οὐδέν, μηδέν (v. τίποτε) — nothing, καθόλου, διόλου, ὅλως διόλου — not at all, δὲν πειράζει — never mind, ἡβρᾶλέος, ζωηρὸς — spirited, ἐάν — if, πτωχὸς (v. φτωχός) — poor, πλούσιος — rich, εὐτυχής — happy, τρομερὸς, ἀποτρόπαιος — awful, τοῦλάχιστον — at least, ζωηρὸς, ἔξυπνος — lively, ἑξοχος — excellent, φρόνιμος — clever, φαιὸς (v. ψαρὸς, σταχτός) — grey, σπανίως — seldom, διότι — for.

ὁριστικὴ μέλλοντος α'. συζυγίας. (Indicative Future of the first conjugation.)

Ἐγὼ γράψω or Ὡς γράψω I shall write,

Ἐγέλεις " " " γράψῃς thou wilt write,

Ἐγέλει " " " γράψῃ he will write,

Ἐγέλομεν γράψωμεν or Ὡς γράψωμεν we shall write,

Ἐγέλετε " " " γράψῃτε you will write,

Ἐγέλουσι(v) " " " γράψωσι(v) they will write.

I. Τὰ ὄτα (v. αὐτιά) εἶναι τὰ ὄργανα τῆς ἀκοῆς καὶ οἱ ὀφθαλμοὶ (v. μάτια) τὰ ὄργανα τῆς ὁράσεως. — Τὸ σῶμα (v. τὸ κορμί) τῶν βοῶν (comm. βωδιῶν) καὶ ἀγελάδων (comm. γελάδων) δὲν εἶναι τόσον ὠραῖον, ὅσον τὸ σῶμα τῶν ἵππων (comm. ἀλόγων). — Αἱ αἰγες (τὰ γίδια) εἶναι συνήθως πολὺ ζωηραί. — Ἠγοράσαμεν (comm. ἀγο-

ράσαμεν) πολλά γεώμηλα (v. πατάτες) σήμερον. — Τὸ χοιρο-  
 μέριον εἶναι ὑγιεινότερον καὶ θρεπτικώτερον παρὰ (than)  
 τὸ πρόβειον καὶ μοσχάρινον κρέας. — Ἐδοκίμασες ἤδη  
 τοῦτον τὸν τυρόν; — Εἶναι ἐξαίρετος· δύναμαι νὰ σᾶς  
 προσφέρω ἓν τεμάχιον (v. κομματάκι); — Σπανίως ἔφαγον  
 (comm. ἔφαγα) τόσον καλὸν τυρόν (comm. τυρί). — Θὰ  
 ἔχω ἓν ὦν (v. αὐγὸν) εἰς τὸ πρόγευμά μου; — Δύνασαι  
 νὰ ἔχῃς ἓν, ἐὰν ἐπιθυμῇς. — Ἐν τῶν τοῦ τεῖον χουλια-  
 ρίων μου (comm. ἓν ἀπὸ τὰ χουλιάρια διὰ τὸ τσαῖ) ἔχᾳθη,  
 εἶδές τις αὐτό; — Θέσον ὅλα τὰ χουλιάρια τοῦ φαγητοῦ  
 εἰς τὴν ἀποθήκην τῶν τροφίμων. — Πρέπει νὰ ἔχωμεν  
 ἓν καθαρὸν (v. παστιρικόν) τραπεζομάνδηλον, τὸ παλαιὸν  
 εἶναι ὅλως διόλου ἀκάθαρτον (v. λερωμένον, βρωμερόν). —  
 Δύναμαι νὰ φέρω τὸ κανάτι τοῦ καφέ εἰς τὸ μαγειρεῖον;  
 — Μάλιστα, πρᾶξον οὕτω καὶ θέσον τὴν σακχαροθήκην  
 εἰς τὴν ἀποθήκην (v. ντουλάπι) τῶν τροφίμων. — Τοῦτο  
 τὸ σουρτοῦκον (or ροῦχον) εἶναι πολὺ παλαιὸν (too much  
 worn), δὲν δύναμαι νὰ φορέσω αὐτὸ πλέον (any longer).  
 — Ὁ ῥάπτης πρέπει νὰ σοῦ κάμῃ ἓν ἄλλο σουρτοῦκον. —  
 Πότε θὰ ᾔναι ἔτοιμον; — Νομίζω τὴν προσεχῇ (or ἐρχο-  
 μένην) ἑβδομάδα. — Ἡ ἀδελφή μου ἡγόρασεν ἓν νέον  
 καπέλλον. — Θέλεις νὰ ἴδῃς αὐτό; — Τὸ εἶδον, εἶναι  
 πολὺ κομψόν. — Θέσον τὰ χειρόχτια σου καὶ τὰ ρινό-  
 μακτρά σου εἰς τὸ συρτάριον (chest of drawers). — Δύ-  
 ναι νὰ θέσω καὶ τὰ περιπόδιά μου εἰς τὸ συρτάριον  
 (or κίστην); — Ὁχι, δός μοι ταῦτα. — Ταύτην τὴν στιγ-  
 μὴν ἤμην εἰς τὸν ῥάπτην διὰ νὰ παραγγείλω ἓν παντα-  
 λόνιον (v. ἓνα πανταλόνι). — Πότε θὰ ᾔναι ἔτοιμον; —  
 Τὴν προσεχῇ Κυριακὴν. — Εἶδες πῶς ἡ Ἄννα ἐξέσχισε  
 τὴν ποδιάν της; — Ποῦ εἶναι ὁ πῖλός μου; — Ἦτο  
 ταύτην τὴν πρωΐαν ἐπάνω τῆς ἐνδυματοθήκης. — Πή-  
 γαινε εἰς τὸν ὑποδηματοποιὸν καὶ ἐρώτησον αὐτὸν (comm.  
 ἐρώτησέ τον), ἐὰν ἔκαμε τὰ ὑποδήματα καὶ τὰς ἐμβάδας  
 μου (v. παπούτσια). — Τί ὑπάρχει ἐν ταύτῃ τῇ θήκῃ; —  
 Νομίζω, κηρία (v. σπερματσέτα). — Ἡμεῖς σπανίως καίο-  
 μεν κηρία, πάντοτε ἀνάπτομεν (burn) ἓνα λύχρον.

Μετ' ὀλίγον (soon) θὰ ἔχω ἓν καλὸν κονδύλιον. —  
 Αὐριον θὰ ἔχωμεν ὠραῖα τριαντάφυλλα. — Μετ' ὀλίγον



Θὰ ἔχῃς ὥριμα κεράσια. — (Σεῖς) Θὰ ἔχητε ἓνα ἐπιμελῆ (or ἐργατικόν) κηπουρόν. — Θὰ ἔχητε μετ' ὀλίγον (or ἐντὸς ὀλίγου) ὥριμα μῆλα; — Ὁ ἀδελφός μου Θὰ ἔχῃ τέσσαρα (comm. τέσσερα) νέα βιβλία τὴν προσεχῇ ἐβδομάδα. — Θὰ ἦμαι τυχερός; — Ἐλπίζω ὅτι Θὰ ἦσαι εὐπειθής. — Θὰ ἦσαι ἐδῶ περὶ τὰς ὀκτώ (ῥας); — Θὰ ἦσθε αὐρίον ἐν τῇ οἰκίᾳ (comm. εἰς τὸ σπίτι); — Ἐλπίζω ὅτι τὰ παιδία Θὰ ἦναι καλλίτερα τὴν προσεχῇ ἐβδομάδα. — (Αὐτός) μόλις ἐγευματίσεν, ἀλλὰ μετ' ὀλίγον Θὰ πεινάσῃ πάλιν.

II. Have you already breakfasted? — Yes, I breakfasted at eight o'clock. — What had you for breakfast? — I had a cup of coffee and some bread and butter. — I always drink a glass of milk at breakfast. — There is no water in the bottle, will you be kind enough to fetch a little? — Here is a cup of chocolate for you, will you tell me if it is sweet enough? — It is quite sweet enough; it is rather too sweet, I do not take much sugar. — The wine seems to be sour. — I am very thirsty, I must have a glass of water. — That glass of water has quite refreshed me. — Nothing is so refreshing as cold water fresh from the well (ἐκ τοῦ φρέατος, comm. πηγαδίου). — Let us go into that inn (οἶνοπωλεῖον, comm. κρασοπωλεῖον) to drink a bottle of wine; I am quite tired. — I do not drink wine at all; but never mind, I will go with you and take a cup of coffee. — Have you already heard, that my father has sold his grey horse? — No, why has he sold it? — It was too old (πολὺ παλαιόν), it was not spirited enough for him. — We have never had a better cow than this one. — Our cat has just caught a mouse. — There are a great many mice in our house, especially in the cellar (ὑπόγειον, κατώγειον). — The dog is a faithful friend to man (εἰς τὸν ἄνθρωπον). — The wool of our sheep (τὸ μαλλίον τῶν προβάτων μας) is not good; we must buy another sort. — The oxen have eaten all the hay (τὸ χορτάρι). — The calves feed (βόσκουσι) beside the cows on the



meadow. — That poor man has broken his arm and his legs. — Clever people have generally a high forehead. — Has the child already teeth? — No, it has no teeth yet; it is still too young; it is only three months and a few days old. — I shall be happy, if dinner is ready, for I feel awfully hungry; I shall have a good appetite, I suppose. — Your coat will be ready by to-morrow (*ἕως αὐρίου*), so you will have it just in time. — Shall you be at home to-morrow? — No, I shall not be at home, at least not in the morning. — That old man will soon have grey hair (*ἄσπρα μαλλιά*). — Are the clothes of my children ready? — No, Sir, not quite. — But when will they be ready? — You shall have them to-morrow evening.

### *Δέκατον ἑβδομον θέμα.* (SEVENTEENTH EXERCISE.)

#### *Λέξεις.* (WORDS.)

*ἡ πόλις — the town.*

τὸ κωδωνοστάσιον (v. τὸ καμπαναριὸν), ὁ πύργος — the steeple, ἡ ὁδὸς (v. ἡ στράτα) — the street, ἡ πύλη, ὁ πυλὼν (v. ἡ πόρτα) — the gate, ἡ γέφυρα (v. τὸ γεφύρι) — the bridge, τὸ περιτελισμα, τὸ περιχαράκωμα — the rampart, ἡ δενδροστοιχία — the alley, the avenue, ὁ λιμὴν — the port, the harbour, τὸ τέλος — the end, τὸ χρηματιστήριον — the exchange, ὁ κύριος, ὁ ἀρχηγός — the principal, τὸ θέατρον — the theatre, τὸ δημαρχεῖον — the town-hall, ἡ ὁδὸς, ὁ δρόμος — the road, ἡ γωνία, τὸ ἄκρον (comm. ἡ ἄκρα) — the corner, ὁ μυχός, ἡ γωνία — the nook, τὸ πλοῖον (v. καράβιον) — the ship, ἡ στιγμή — the moment, ὁ κήπος, ὁ παράδεισος — the park, τὸ καπηλεῖον, τὸ πωλητήριον, τὸ ἐργαστήριον — the shop, τὸ οἰκοδόμημα, τὸ κτίριον — the building, εἶναι κρίμα — it is a pity, ὀδηγῶ — I lead, διανοοῦμαι, σκέπτομαι — I think, θαυμάζω — I admire, ἵσταμαι (comm. στέκω, σταματῶ) — I stop, περιέχω, περιλαμβάνω — I contain, πατῶ, βαίνω — I step, μέγας — great, τὸ βουλευτήριον — the house of Parliament, τὸ πανεπιστήμιον — the University, σκυθρωπός, σκοτεινός (comm. βολός) — gloomy,

μεγαλοπρεπής — magnificent, ἐπειδὴ, διότι — because, διὰ, διὰ μέ-  
σου — through, περίξ — round, περίπου — about, ὡς, καὶ ὡς — like,  
ἀξιοπαρατήρητος, ἀξιοπερίεργος — remarkable, ἄξιος — worth, ἀξιο-  
δέατος — worth-seeing, πράγματι, πραγματικῶς — really, ὅλος —  
all, σχεδόν, περίπου — almost.

ὀριστικῇ ὑπερσυντελικῷ α'. συζυγίας. (Indicative Pluperfect  
of the first conjugation.)

εἶχον (v. εἶχα) γράψει or γραμμένον (I had written)

εἶχες " " " "

εἶχε " " " "

εἶχομεν γράψει or γραμμένον

εἶχετε " " " "

εἶχον " " " "

I. Τί νομίζετε (τί σκέπτεσθε) περὶ τῆς πόλεώς μας; —  
Ἀγαπῶ αὐτήν ἐξαιρετικῶς. — Εἶναι μία ἐκ τῶν ὠραι-  
οτάτων πόλεων τῆς Γερμανίας. — Τί σκέπτεσθε περὶ τοῦ  
περιχαρκαώματος; — Εἶναι κατ' ἐξοχὴν κομψόν. — Φαί-  
νεται ὡς ὁ ὠραιότατος κῆπος ἀνθέων. — Θὰ κάμω περὶ  
τὴν πόλιν ἓνα περίπατον ταύτην τὴν ἐσπέραν. — Λοιπὸν  
(then) μὴ λησμονῆτε νὰ ἐξέλθῃτε τοῦ πυλῶνος, διότι θὰ  
ἴδῃτε μίαν ὠραίαν γέφυραν. — (Αὐτὴ) εἶναι σχεδὸν νέα  
καὶ εἶναι ἓν τῶν μεγίστων κοσμημάτων τῆς πόλεως. —  
Εἶδετε καὶ τὸ δημαρχεῖον; — Μάλιστα, εἶδον αὐτό· δὲν  
εἶναι κομψόν κτίριον, ἀλλὰ φαίνεται ὅτι εἶναι πολὺ στε-  
ρεόν. — Ὅλαι ὅμως αἱ ἐκκλησίαι εἶναι μεγάλαι καὶ ὠραῖαι,  
ιδίως ἡ μία μὲ τὸν ὑψηλὸν πύργον. — Μάλιστα, ὁ πύρ-  
γος ἐκεῖνος εἶναι πολὺ ὠραῖος· ὅλοι οἱ ἄνθρωποι θαυμά-  
ζουσιν αὐτόν. — Τὸ χρηματιστήριον δὲν εἶναι τόσον μέγα,  
ὅσον (ἐγὼ) περιέμενον (v. ἐπερίμενα). — Ἡ μεγάλη οδὸς  
(ὁ κύριος δρόμος) εἶναι λίαν μακρὰ καὶ ὠραία· πᾶσαι αἱ  
οἰκίαι εἶναι λίαν μεγάλαι καὶ ὅλα τὰ καπηλεῖα (v. ἀργα-  
στήρια) φαίνονται ὅτι εἶναι λαμπρά. — Δὲν θεωρῶ τὸν  
λιμένα πολλοῦ λόγου ἄξιον· πιθανῶς διότι δὲν ἦσαν αὐτοῦ  
(ἐκεῖ) πολλὰ πλοῖα. — Θὰ ὑπάγῃτε εἰς τὸ θέατρον ταύτην  
τὴν ἐσπέραν; — Ὁχι δὲν θὰ ὑπάγω. — Θέλω μᾶλλον  
(προτιμῶ) νὰ περιπατήσω περὶ τὴν πόλιν (comm. νὰ κάμω  
τὸν γύρον τῆς πόλεως).

II. Let us take a walk through the town to see every thing remarkable. — This is the principal street and leads from one end of the town to the other. — Here we shall see the largest and most beautiful buildings. — Now we must stop a moment to see the town-hall. — It is the largest and oldest house in all the town. — It looks very dark and gloomy, but it is very strong, and contains large and beautiful rooms. — How many churches are there in this town? — There are five; and in a few minutes you will see the principal one of all (τὴν κυρίαν πασῶν, τὴν μητρόπολιν). — Here it is (ἰδοὺ αὐτή). — Ah, that is a noble building indeed; and what a magnificent steeple! — It is a pity that we have not time to step in (νὰ ἀναβῶμεν, νὰ εἰσέλθωμεν), for it is really worth seeing. — But we must go on (Ἀλλὰ πρέπει νὰ προβῶμεν, νὰ πηγαίνωμεν περαιτέρω). — Let us first go to the harbour. — (Ἐς ὑπάγωμεν etc.) — Do you know the way to it (τὴν ὁδὸν τὴν ἄγουσαν πρὸς τοῦτον); — O yes, I know every nook and corner in this town. — This street will take us (Θὰ μᾶς φέρῃ) to it. — It is very large, but there are not many ships just now. — This street leads directly to the gate and ramparts. — How beautiful the ramparts are! — They look more like a park than like the ramparts of a town. — This avenue leads to another gate, and from there we can go to the exchange. —

### Δέκατον ὀγδοὺν θεῖμα. (EIGHTEENTH EXERCISE.)

#### Λέξεις. (WORDS.)

Ὁ κόσμος — *the world.* ὁ καιρὸς — *the weather.*

ἡ γῆ — *the earth,* ὁ οὐρανὸς — *the sky, the heaven,* ὁ ἥλιος — *the sun,* ἡ σελήνη (ν. τὸ φεγγάρι) — *the moon,* ὁ ἀστήρ (ν. τὸ ἀστέρι) — *the star,* τὸ νέφος, ἡ νεφέλη (ν. τὸ σύγνεφον) — *the cloud,* ἡ βροχὴ — *the rain,* ἡ χάλαζα (ν. τὸ χαλάζι) — *the hail* ἡ χιών (ν. τὸ χιόνι) — *the snow,* ἡ ὀμίχλη (ν. ἡ καταχνιά) — *the fog,* ὁ πάγος — *the ice,* ὁ ἄνεμος — *the wind,* φοβοῦμαι — *I fear*

ἡ καταιγίς, ἡ τρικυμία, ἡ ἀνεμοζάλη — the storm, στίλβω, λάμπω (v. γυαλίζω) — I twinkle, πνέει ἄνεμος (v. φυσάει) — it blows, εἶναι τρικυμία, ἀνεμοζάλη — it storms, βρέχει — it rains, μαλακός, ἀπαλός, τρυφερός, πρᾶος, ἥμερος — soft, mild, λαμπρός, φωτεινός, αἴθριος — bright, νεφελώδης, συννεφώδης (v. συγνεφιά) — cloudy, βροχερός — rainy, εἶναι τρικυμία, καταιγίς — it is stormy, βρέχει — it rains, σεληναία νύξ — moonshine-night, σελήνης λάμψις — moonshine, πίπτει χιών (comm. χιονίζει) — it snows, πίπτει χάλαζα (v. πέφτει χαλάζι) — it hails, μία ῥαγδαία βροχή — a shower of rain, αἱ βρονταὶ καὶ ἀστραπαὶ — the thunderstorm, λάμπει, φέγγει — it shines, κατέρχομαι, δύω (comm. βασιλεύω) — I set, ἀνέρχομαι, ἀνατέλλω — I rise, παγώνει — it freezes, πίπτει δρόσος (comm. δροσιά) — dew is falling, ἡ χιών ἀναλύει — it thaws, βροντᾷ (v. βροντάει) — it thunders, ἀστράπτει (v. ἀστράφτει) — it lightens, δυσάρεστος — disagreeable, ἡ βροντή — the thunder, ὁ κεραυνός, ἡ ἀστραπή (v. τὸ ἀστροπελέκι) — the lightning, βίαιος, ὀρμητικός, σφοδρός — violent, εἶναι ἄνεμος — it is windy, εἶναι ὁμίχλη (v. καταχνιά) — it is foggy, ὠραίως (v. ὠραῖα) — beautifully, ταύτην τὴν ἐσπέραν (v. ἀπόψε) — to-night, πολλοί, περισσότεροι, μερικοί (v. κάμποσοι) — several, ὑπὲρ, ὑπεράνω, πλεόν — above, ὁμιχλώδης — foggy.

I. Εἴχομεν (v. εἶχαμεν) μίαν βροχεράν ἡμέραν. — Ἐβρεξε ὅλην τὴν πρωΐαν (v. τὸ πουρνό). — Ἐβρεχε πολὺν ὥραν (long), ἀλλὰ δὲν ἔβρεχε σφοδρῶς. — Εἴχομεν πολλὴν βροχὴν τοῦτο τὸ ἔτος (comm. αὐτὸν τὸν χρόνον). — Ὁ ἥλιος δὲν ἐφάνη καθ' ὅλην τὴν ἐβδομάδα (the whole week). — Εἴχομεν πολλὰς βροντὰς καὶ ἀστραπάς (thunderstorm). — Ἦτο πολὺς ἄνεμος (very windy) τὴν παρελθούσαν (v. περασμένην) νύκτα· ὁ ἄνεμος ἔσπασεν ἐν δένδρον ἐν τῷ κήπῳ μας. — Εἶναι πολὺ ψύχος (κρύος, comm. κρύο, κρυάδα). — Θέλομεν ἔχει (or θὰ ἔχωμεν) ἐντὸς ὀλίγου χιόνα καὶ πάγους. — Εἴχομεν ἤδη πολλὴν ὁμίχλην. — Ἦτο πολλὴ ὁμίχλη (very foggy) τὴν τελευταίαν Πέμπτην. — Ὀμιχλώδεις ἡμέραι εἶναι πολὺ δυσάρεστοι. — Ἀγαπῶ πάγους καὶ χιόνα (v. χιόνια), ἀλλὰ δὲν ἀγαπῶ ὁμίχλην καὶ βροχὴν. — Ἴδε πόσον κομψῶς ἡ σελήνη φαίνεται (or διαλάμπει) διὰ τῶν δένδρων ἐκείνων. — Εἶναι μία ὠραία νύξ. — Δὲν ὑπάρχει κανὲν νέφος (v. σύγνε-



φον) ἐπὶ τοῦ οὐρανοῦ. — "Ἴδε (or βλέπε) πῶς οἱ μικροὶ ἀστέρες στίλβουσιν! — Τὸ φῶς τῆς σελήνης εἶναι σχεδὸν εὐαρεστότερον παρὰ (than) τὸ φῶς τοῦ ἡλίου· διότι εἶναι πολὺ μαλακώτερον. — Παγόνει ἤδη· θὰ ἔχωμεν μετ' ὀλίγον πάγον. — Οὕτω δυνάμεθα νὰ παίζωμεν πάλιν ἐπὶ τοῦ πάγου καὶ τῆς χιόνος.

II. The sky is above the earth. — In the sky there are the sun, the moon and all the stars. — The sun is the great light of the day and the moon and stars shine at night. — Sometimes the sky is clear and blue, sometimes it is cloudy. — How is it now? — It is very cloudy to day. — Look, how dark those clouds are! — I fear we shall have a thunderstorm. — We shall not have a thunderstorm, it is too cold. — The wind is very high (σφοδρός). — It has been windy for several days. — Do you think it will rain? — I do not think it will rain, the wind is too strong. — It has been stormy the whole week. — Did it not hail this morning? — Yes, we had a little shower of hail. — We shall soon have fogs again. — I do not like foggy weather at all. — I prefer a good shower of rain or snow to fog. — Now the sun breaks (διασχιζει) through the clouds, I hope we shall have a bright afternoon. — When does the sun set? — At seven o'clock (εἰς τὰς ἑπτὰ) I believe. — Have we moon-shine just now? — Yes, the moon will rise at about eight o'clock (περὶ τὰς ὀκτώ). — I hope we shall have a clear sky to-night. — I like to see the stars twinkle. —

### Δέκατον ἔννατον Θέμα. (NINETEENTH EXERCISE.)

#### Λέξεις. (WORDS.)

Τέρψεις, διασκεδάσεις — *Recreations.*

τὸ παίγνιον, τὸ παιγνίδιον — the game, the play, ἡ σφαῖρα (v. τὸ τόπι) — the ball, τὸ ζατρίκιον — the chess, τὸ χαρτίον — the card, ὁ ῥόμβος, ἡ βέμβιξ — the top, τὸ ἀγαλμάτιον, τὸ νευρόσπα-



στον (v. ἡ κοῦκλα) — the doll, ὁ χάρτινος δράκων — the paperkite, ἡ ἀστειότης — the fun, ἡ εὐχαρίστησις — the pleasure, παίζω τὸ κρυπτόν (v. τὰ κρυφτάκια) — I play at hide and seek, κρύπτω — I hide, κτυπῶ, μαστιγῶ — I whip, ταράσσω, ἐνοχλῶ, ἀνησυχῶ — I disturb, περιφερόμαι — I dart about, φρόνιμος, ἱκανὸς, ἐπιτήδειος εἰς τι — clever at, λυπηρὸς — sorry, κύριος, ἔξοχος, μέγας — the capital, κατ' οὐδένα τρόπον — by no means, ἡ (κοινὴ) πλατεῖα — the common, ὁ ἀρχάριος — the beginner, ἡ ὄψις, τὸ θέαμα — the sight, ὁ ἀήρ — the air, κλώβω — I spin, σφαιρίζω (v. παίζω τὸ τόπι) — I play at ball, ζατρικίζω (παίζω ζατρίκιον) — I play at chess, παίζω χαρτιά — I play at cards, παίζω ψηλαφίνδα (v. παίζω στὰ στραβά, μὲ κλεισμένα μάτια) — I play at blind man's buff, ζητῶ — I seek, λέγω — I say, παύω — I leave off, ἵπταμαι, πετῶ — I fly, χορεύω — I dance, κερδαίνω — I win, ὅτε, ὅταν — when, ἐνδιαφέρων — interesting, ἔπειτα, μετὰ ταῦτα — afterwards.

ὑποθετικὴ ὀριστικὴ ἀ. συζυγίας. (Conditional of the first conjugation.)

ἤθελον γράφει I should write (ancient Greek ἔγραφον ἄν),

ἤθελες „ thou shouldst write,

ἤθελε „ he should write,

ἤθέλομεν γράφει we should write,

ἤτέλετε „ you should write,

ἤθελον „ they should write.

I. Χθὲς ἐχορεύομεν ἐπὶ τῆς πρασιᾶς ἐν τῷ κήπῳ (comm. εἰς τὴν πρασινάδα). — Ἦτον ὠραία ἐσπέρα καὶ ὅλοι ἐλάβομεν (we all had had) πολλὴν εὐχαρίστησιν. — Θὰ χορεύσητε πάλιν σήμερον; — "Οχι, ταύτην τὴν ἐσπέραν θὰ παίξωμεν ψηλαφίνδα (v. μὲ κλεισμένα μάτια) ἢ τὸ κρυπτόν. — Προτιμῶ νὰ σφαιρίζω. — Θὰ σφαιρίσωμεν ἐπὶ τοῦ μεγάλου λειμῶνός μας (comm. λιβαδίου); — "Οχι θὰ ταράξωμεν τὰς ἀγελάδας καὶ τοὺς βόας (comm. τὰ γελάδια καὶ τὰ βώδια). — Ἄς ὑπάγωμεν καλλιτέρον εἰς τὴν πλατεῖαν. — Κάμνω ἓνα χάρτινον δράκοντα. — "Οταν θὰ τελειώσῃ (when it will be ready), θὰ τὸν ἀφήσω νὰ πετάξῃ. — Εἶναι ὠραῖον θέαμα, ὅταν ὁ χάρτινος δράκων περιίπτεται (dart about) ἐν τῷ ἄερι. — Τότε μόνον δυνάμεθα νὰ πετάξωμεν τὸν χάρτινον δράκοντα, ὅταν ᾗται ἄνεμος. —

Ἑπαίξατε ζατρίκιον; — Μάλιστα, ἐπαίξαμεν περισσότερον τῶν δύο ὥρων. — Τίς ἐξ ὑμῶν (v. ποῖος ἀπὸ σᾶς) παίζει κάλλιστα; — Εἵμεθα ἀμφοτέροι (comm. καὶ οἱ δύο) ἀρχαριοὶ καὶ δὲν εἵμεθα πολὺ ἐπιτήδειοι εἰς τοῦτο. — Ἐκέρδησα τρία παιγνίδια καὶ αὐτὸς δύο. — Ἡ μικρά μου ἀδελφὴ εἶναι εὐτυχής, ἐὰν δύναται νὰ παίξῃ μὲ τὴν κούκλάν της. — Πόσα ἀγαλμάτια (v. κούκλαις) ἔχεις, Ἀγλαΐα; — Ἐχῶ τέσσαρα (comm. τέσσερα). — Εἶναι ὅλα εὐπειθῆ; — Ὅχι, πολλάκις εἶναι ἀπειθῆ, καὶ τότε εἶμαι ἠναγκασμένη νὰ τὰ τιμωρῶ. — Ταύτην τὴν στιγμὴν ἠναγκάσθην νὰ τὰ θέσω εἰς τὴν κλίνην (v. εἰς τὸ κρεβάτι).

II. Now let us go out of town to have a game at ball. — I do not like to play at ball; I prefer to take a walk into the fields. — Well, do so if you prefer it; but I am for a good game at ball. — On the common is a beautiful place for it; let us go there. — Do you play at chess? — Yes, I do, but I am by no means clever at it, I am quite a beginner. — It is a very interesting game, and I like it exceedingly, especially in the evening. — What shall we do this evening? — Let us play at cards. — Papa does not like me to play at cards; it is not a game for children. — This afternoon we played at hide and seek, and afterwards we played at blind man's buff. — It was capital fun, and we were quite sorry, when we were obliged to leave off. — To-morrow, if it is windy enough, we shall fly our kites, but if there is no wind, we shall spin our tops. — Little girls like best to play with their dolls. —

### Εικοστὸν Θέμα. (TWENTIETH EXERCISE.)

#### Λέξεις. (WORDS.)

Ἔργα, ἐπιτηδεύματα, τέχναι (βάνανυσοι) — *trades*.

Ἑπαγγέλματα, τίτλοι — *professions*.

ὁ ἔμπορος — the merchant, ὁ κάπηλος, ὁ παντοπώλης (v. ὁ μπακάλης) — the shopkeeper, ὁ ἔμπορος ἀποικιακῶν (πραγμάτων), ὁ

πραγματευτής — the grocer, ὁ λαχανοπώλης — the green-grocer, ἡ ὀδὸνη, ἡ σινδὼν (v. τὸ σιντόνι) — the linen, ὁ ὀθονιοπώλης, ὁ πωλητής λευκῶν (v. ἀσπροβόρουχων) — the linendraper, ὁ δωματοποιός — the carpenter, ὁ ξυλουργός — the joiner, ὁ ὑελοποιός (v. ὁ γυαλᾶς) — the glazier, ὁ ἄρτοποιός (v. ὁ ψωμᾶς) — the baker, ὁ κρεωπώλης (v. ὁ χασάπης) — the butcher, τὸ ἐφίππιον, τὸ ἐπίσαγμα (v. ἡ σέλλα, τὸ σαμάρι) — the saddle, ὁ μύλος — the mill, ὁ ἐπίσαγματοποιός (v. ὁ σαμαρᾶς) — the saddler, ὁ ἐπιχρωματιστής (v. ὁ ἀσβεστάς, σουφαδαστής) — the painter, ὁ μυλωθρός (v. ὁ μυλωνᾶς) — the miller, τὸ ἔνδυμα (γυναικεῖον) (v. τὸ φουστάνι) — the dress, ἡ ῥάπτρια — the dressmaker, ὁ γαλακτοπώλης (v. γαλατᾶς) — the milkman, ὁ κέραμος, ὁ πλίνθος (v. τὸ κεραμίδιον, τὸ πλιτᾶρι, τὸ τοῦβλον) — the brick, ὁ τέκτων, ὁ κτίστης — the bricklayer, ὁ χειρῶναξ, ὁ χειροτέχνης — the artisan, ὁ ἐργάτης — the workman, ἡ μεταξωτὴ ὕλη, τὰ μεταξωτὰ — silks, ζῶ, κατοικῶ — I live, ἡ μέταξα (comm. τὸ μετάξιον) — the silk, ἐπιχρωματίζω, ἀσβεστῶν — I paint, ἡ ἐμπορικὴ πόλις — the commercial town, ὁ γείτων (v. ὁ γείτονας) — the neighbour, οἰκοδομῶ, κτίζω — I build, στέλλω, ἀποστέλλω — I send, συνιστῶ, συσταίνω — I recommend, ἐφοδιάζω, προμηθεύω — I supply, αὐτάρκης, εὐχαριστημένος — satisfied, πρὸ ὀλίγου, πρὸ μικροῦ, ἄρτίως, ἐσχάτως — lately.

I. Ὑπάρχουσι πολλοὶ ἔμποροι ἐν Ἀμβούργῳ; — Ναί, τὸ Ἀμβουῦργον εἶναι πόλις ἐμπορικὴ καὶ οἱ πλεῖστοι ἄνθρωποι εἶναι ἔμποροι. — Ποῖος πραγματευτής ἔχει τὸ ἄριστον τέιον; — Δύναμαι νὰ σᾶς συστήσω τὸν Κύριον Γουλιέλμον, τὸν γείτονά μου. — (Αὐτὸς) ἔχει ἀξιόλογα πράγματα, ἰδίως καλὸν τέιον, καφὲν καὶ σακχαρι. — Ἔστειλεν ὁ λαχανοπώλης ἥδη τὰ γεώμηλα; — Μάλιστα, τὰ ἔστειλε χθὲς τὸ ἑσπέρας. — Πρέπει νὰ ἀγοράσω ἓνα λαιμοδέτην, ἐν περιλαίμιον (v. σιάλι) καὶ μερικὰς χειρίδας (v. χειρόχτια). — Δύνασαι νὰ μοι δείξης ἐν καλὸν ἐργαστήριον; — Μάλιστα, ἐκεῖ κατοικεῖ εἰς μεταξοπώλης, ἐκεῖ εἰς ὀθονιοπώλης. — Ἐκεῖ δύνασθε νὰ ἀγοράσητε ἀσπροβόρουχα καὶ χειρίδας. — Ἐχομεν καλοὺς χειρῶνακτας ἐν ταύτῃ τῇ πόλει, ἰδίως καλοὺς ξυλουργοὺς, ῥάπτας, ὑποδηματοποιοὺς, κτίστας, ὑελοποιοὺς, ἄρτοποιοὺς καὶ κρεωπώλας. — Ἐτελείωσαν οἱ ἐπιχρωματισταὶ ἥδη τὴν ἐργασίαν των; — Ὅχι,

(αὐτοὶ) δὲν θὰ ἔχωσι τελειώσει (have finished) πρὸ τοῦ σαββάτου. — Ὁ μυλωθρός μας ἐπώλησε τὸν ἀνεμόμυλόν του· ἔχει νῦν μόνον ἓνα νερόμυλον. — Δύνασθε νὰ μοι συστήσητε μίαν καλὴν ῥάπτριαν; — Μάλιστα, τὴν ἀδελφὴν τοῦ κηπουροῦ μας· αὐτὴ ἐργάζεται καλῶς καὶ δὲν εἶναι διόλου ἀκριβή.

II. In large towns there are generally many rich merchants and shopkeepers. — The servant must go to the grocer's to get some coffee, tea and sugar. — Is there a green-grocer in this street? — What does a linendraper sell? — A linendraper sells linen, silk, gloves, handkerchiefs etc. (κ.λ. = καὶ λοιπά). — What does the joiner make? — The joiner makes all sorts of furniture, especially sofas, tables, chairs, wardrobes, cupboards, bed-steads etc. — What does the carpenter make? — The carpenter builds houses, bridges etc. — One of the windows in my bed-room is broken, you must send for the glazier directly. — How are you satisfied with your butcher? — Does he send you good meat? — He generally sends good meat, but lately it has not been so good. — His beef is always excellent. — Has the baker sent the bread? — Yes, he has sent it just this minute. — I must have a new saddle for my horse; can you recommend a good saddler? — Yes, there is one at the other end of this street. — I believe he has very good things. — Who has painted the door of your house? — A young painter of the name of Ignaz (ὀνομαζόμενος . . .). — He is a capital (σπουδαῖος) workman; I can recommend him. — Our miller has two mills, a water-mill and a wind-mill. — Has the dressmaker sent my dress? — No, she has not yet sent it; she will send it this afternoon. — This gardener has beautiful flowers in his garden. — Our milkman brings us fresh milk in the morning and in the evening. —



*Εἰκοστὸν πρῶτον Θέμα.* (TWENTY-FIRST EXERCISE.)

*Λέξεις.* (WORDS.)

οἱ στρατιῶται — *the soldiers.*

ὁ στρατός — *the army.*

τὸ ναυτικόν — *the navy.*

ὁ ἄξιωματικὸς — *the officer*, ὁ ὑπαξιωματικὸς — *the non-commissioned officer*, ὁ ἀρχιστράτηγος — *the field-marshal*, ὁ στρατηγός — *the general*, ἀντιστράτηγος — *lieutenant-general*, ὁ ὑποστράτηγος — *the major-general*, ὁ συνταγματάρχης — *the colonel*, ὁ ταγματάρχης — *the major*, ὁ ἀντισυνταγματάρχης — *the lieutenant-colonel*, ὁ λοχαγός — *the captain*, ὁ ὑπολοχαγός — *the lieutenant*, ὁ ἀνθυπολοχαγός — *the sub-lieutenant*, ὁ λοχίας — *the sergeant*, ὁ δεκανεὺς — *the corporal*, ὁ σημαιοφόρος — *the ensign*, ὁ στρατιώτης (κοινός) — *the private*, ὁ ναύτης — *the sailor*, ὁ ναύαρχος — *the admiral*, ὁ ἀντιναύαρχος — *the vice-admiral*, ὁ ὑποναύαρχος — *the rear-admiral*, λεπτός, κομψός — *fine*, ἄμέσως, εὐθὺς — *presently*, γυμνάζω, ἔξασκῶ — *I exercise*, διατάσσω, προστάσσω — *I command*, ἔρχομαι, προσέρχομαι (comm. φθάνω) — *I arrive*, φυσῶ, σημαίνω — *I blow*, πορεύομαι, προβαίνω — *I march*, κατὰ μῆκος — *along*, τὸ τύμπανον — *the drum*, ὁ τυμπανιστῆς, ὁ τυμπανοκρούστης — *the drummer*, τὸ πυροβόλον (comm. τὸ τουφέκι) — *the musket, the gun*, τὸ τηλεβόλον (v. τὸ κανόνι) — *the cannon*, ἡ πιστόλα — *the pistol*, ἡ σφαῖρα (v. τὸ βόλι) — *the ball*, ἡ πυρίτις (v. ἡ μπαρούτι) — *the gun-powder*, ἡ ρομφαία, ἡ σπάθη (v. τὸ σπαθί) — *the sabre*, τὸ ξίφος — *the sword*, ὁ σκοπός — *the sentinel*, ἡ σάλπιγξ — *the trumpet*, ὁ σαλπιγκτής — *the trumpeter*, ἡ φρουρά, ἡ φυλακή — *the guard-house*, τὸ τάγμα — *the regiment*, ἡ στολή (ἡ στρατιωτικὴ) — *the uniform*, ὁ στρατὼν — *the barrack*, τὸ φρούριον (v. τὸ κάστρον) — *the fortress*, ἡ παράταξις — *the parade*, ἡ μουσικὴ — *the music*, ἡ λάμψις τοῦ ἡλίου, ἡμέρα λαμπρὰ — *the sunshine*, ἔπιππος (v. καβαλάρης) — *on horseback*, μεγαλοπρεπέστατος, λαμπρότατος — *splendid*, στίλβω, λάμπω, *I glitter*, ἀπὸ, μακρὰν — *off*, πυροβολῶ (v. τουφεκίζω) — *I shoot*, δαπανῶ, διασκορπίζω, σπαταλῶ — *I waste*, ἄρχομαι, ἀρχίζω (v. ἀρχινῶ) — *I begin*, διέρχομαι, παρέρχομαι (v. περνῶ) — *I pass*, ἵσταμαι (comm. στέκω) — *I stand*, ἐκτός, ἔξω — *outside*.



I. Πρὸ τοῦ πυλῶνος ἐκείνον ὑπάρχει (εἶναι) μία φρουρά. — Πρὸ τῆς φρουρᾶς ἵσταται εἰς σκοπός. — Πρὸ τῆς φρουρᾶς (φυλακῆς) κεῖνται (are) πολλὰ πυροβόλα καὶ διάφορα ἄλλα ὅπλα (weapons). — Ὑπάρχουσι πολλοὶ στρατιῶται ἐν ταύτῃ τῇ πόλει; — Μάλιστα, ἐνταῦθα ὑπάρχουσι πολλοὶ στρατιῶται. — Ὁ στρατιώτης οὗτος εἶναι δεκανεὺς καὶ ὁ ἄλλος τυμπανιστής. — Βλέπεις ἐκεῖνον τὸν ταγματάρχην; — Εἶναι ἀδελφὸς τῆς μητρὸς μου. — Ἐπὶ τοῦ περιτειχίσματος (rampart) ταύτης τῆς πόλεως ἵστανται πολλὰ τηλεβόλα καὶ ἐν τῇ πόλει εἶναι πολλοὶ στρατῶνες. — Οἱ στρατιῶται κατοικοῦσιν ἐν τοῖς στρατῶσιν. — Ἐν τῇ πόλει μας (ἡμῶν) εἶναι μόνον εἰς στρατηγός, ἀλλ' ὑπάρχουσι πολλοὶ ἄλλοι ἀξιωματικοί. — Οἱ στρατιῶται ταύτην τὴν στιγμήν (τώρα) πορεύονται ἔξω τῆς πόλεως. — Θέλουσι πυροβολήσῃ πάλιν. — Χθὲς ἐπυροβόλουν ὅλην τὴν ἡμέραν. — (Αὐτοὶ) πυροβολοῦσι νῦν καθ' ἑκάστην. — Ὁ ὑπολοχαγὸς συνέτριψε (ἔσπασε) τὸ ξίφος του. — Ἡ στολή τῶν ἀξιωματικῶν εἶναι λίαν κομψή. — Δὲν εἶναι ὁ ἀδελφός σου ταγματάρχης; — Ὁχι, εἶναι λοχαγός. — Ὁ στρατιώτης πρέπει νὰ ᾔναι εὐπειθὴς εἰς τοὺς ἀξιωματικούς καὶ ὑπαξιωματικούς. — Μία πιστόλα εἶναι πολλῶ (or πολὺ) μικροτέρα ἢ ἔν πυροβόλον. — Κατὰ τὴν μεσημβρίαν θὰ ᾔναι παράταξις, θὰ πηγαίνωμεν ἐκεῖ νὰ ἀκούσωμεν τὴν ὠραίαν μουσικὴν; — Μάλιστα, θὰ πηγαίνωμεν, ἐὰν ὁ καιρὸς ᾔναι καλός.

II. The soldiers exercise this morning outside the town; let us go to see them. — A regiment of soldiers is a pretty sight. — Who is that officer on horseback? — He is the general. — What a splendid uniform he wears! — Is not your brother an officer? — Yes, two of my brothers are officers; one is a captain and the other is a lieutenant. — Do you know the officer who is commanding? — Yes, he is a major. — How their swords, sabres and muskets glitter in the sunshine! — Now they are going (διανοοῦνται) to shoot. — They have been shooting several times. — There they are shooting again. — They were also shooting, when we arrived. — This

afternoon they are going to exercise again; then they will shoot with cannons. — Now the trumpeter is blowing; I believe they are going to march home. — The soldiers waste much gun-powder and many balls. — Now the drummers begin and off they march. — Let us go along with them. — I like to hear the music. — We shall presently pass the guard-house. — Then we shall see a sentinel.

*Εικοστὸν δεύτερον Θέμα.* (TWENTY-SECOND EXERCISE.)

*Λέξεις.* (WORDS.)

πλοῖα καὶ λοιπὰ (or κ. λ.) — *Ships etc.*

τὸ πλοῖον (v. τὸ καράβι) — the ship, ἡ λέμβος (v. ἡ βάρκα) — the boat, τὰ ἱστία (v. τὰ πανιά) — the sails, τὸ ἀτμόπλοιο (v. τὸ βαπόρι) — the steamer, τὸ ἱστιοφόρον πλοῖον — the sailing-vessel, ὁ ἱστός (v. τὸ κατάρτιον) — the mast, ἡ σημαία — the flag, ἡ ἄγκυρα — the anchor, τὸ σχοινίον τῆς ἀγκύρας — the cable, ἡ μαγνητικὴ βελόνη — the mariner's compass, τὸ δωμάτιον τοῦ πλοίου — the cabin, ὁ πλοίαρχος — the captain, τὸ πηδάλιον (v. τὸ τιμόνι) — the steer, ὁ πηδαλιούχος — the mate, the pilot, ὁ ναύτης — the sailor, τὰ σκεύη τοῦ πλοίου — the rigging, ἡ ἐπιφάνεια τοῦ πλοίου — the board of a ship, ἐπιβαίνω ἐπὶ τοῦ πλοίου, εἰσέρχομαι εἰς τὸ πλοῖον — I go on board of a ship, τὸ κατὰστρωμα — the deck, τὸ πτερὸν — the wing, ὁ πλοῦς, ὁ διάπλους — the passage, ἡ ὕα, ἡ ὄψις, τὸ σχῆμα, τὸ φαινόμενον — the appearance, τὸ δάσος — the forest, ἡ ἀστειότης (comm. τὸ παιγνίδι) — the joke, ὁ ἀριθμὸς — the number, ἡ ἐπιστροφή, ἡ ἐπάνοδος — the return, τὸ πλοῖον τῆς θαλάσσης — the sea-vessel, τὸ πλοῖον τοῦ ποταμοῦ — the river-boat, βεβαιῶ, ἀσφαλίζω — I assure, ἐπιτρέπω, συγχωρῶ — I allow, ἀγκυροβολῶ, ῥίπτω ἄγκυραν — I cast, I drop anchor, μένω, ἵσταμαι (comm. στέκω) — I stay, βυζίζομαι, πνίγομαι — I founder, ἐντείνω, αἶρω τὰ ἱστία (v. σηκώνω, ἀπλόνω τὰ πανιά) — I hoist, ἔλκω, ἀνέλκω, σύρω (v. τραβῶ) τὴν ἄγκυραν — I weigh anchor, ἔχω, κατέχω, κρατῶ — I hold, μεγαλοπρεπῆς — grand, ταχύς — fast, ἀσφαλής, βέβαιος — safe, εὐδύμος, περιχαρής (v. χαρούμενος) —

glad, δριμύς, θυελλώδης — rough, πυκνός, παχύς — thick, ἐξηγντλημένος — worn out.

I. Ὑπάρχουσι νῦν πλείότερα πλοῖα ἐν τῷ λιμένι, παρ' ὅτι δύναμαι νὰ ἀριθμῶσω. — Ὑπάρχουσι μερικά ἀτμόπλοια, ἀλλὰ τὰ πλείστα ἐξ αὐτῶν εἶναι ἰστιοφόρα. — Τὰ ἰστιοφόρα φαίνονται πολλῶ κομψότερα, ἀλλὰ δὲν κινοῦνται (πλέουσι) πολὺ ταχέως. — Οἱ ναῦται ἐντείνουνσι τὰ ἰστία (ν. ἀπλόνουν τὰ πανιά) καὶ ἀνέλκουσι τὴν ἄγκυραν. — Εἰσθε ὑμεῖς (σεῖς) ὁ πλοίαρχος τούτου τοῦ πλοίου; — Οὐχί, εἶμαι ὁ πηδαλιῶχος. — Ὁ πλοίαρχος δὲν εἶναι ἐντὸς τοῦ πλοίου (on board). ἐπορεύθη (comm. ἐπῆγεν) εἰς τὴν πόλιν. — Εἶναι τὸ πλοῖον τοῦτο πλοῖον ποταμοῦ ἢ πλοῖον θαλάσσης; — Εἶναι πλοῖον θαλάσσης. — Θέλετε νὰ μοι ἐπιτρέψετε νὰ ἴδω τὸ πλοῖον; — Μετ' εὐχαρίστησεως (comm. με εὐχαρίστησιν). — Δύνασθε (ν. ἡμπορεῖτε) νὰ ἴδητε πᾶν ὅ,τι ἀγαπᾶτε. — Ποῦ εἶναι τὸ δωμάτιον τοῦ πλοίου; — Αὐτὸ εἶναι ἐνταῦθα (ἐδῶ). — Δύνασθε νὰ εἰσέλθῃτε, ἐὰν ἀγαπᾶτε (if you please). — Τὸ δωμάτιον τοῦ πλοίου δὲν εἶναι πολὺ μέγα, ἀλλ' εἶναι κομψόν. — Πότε προσῆλθε τὸ πλοῖον εἰς τὸν λιμένα; — Τὴν παρελθούσαν Δευτέραν. — Οὐδέποτε εἶδον μαγνητικὴν βελόνην. — Δύναμαι νὰ ἴδω (may I see) τὴν μαγνητικὴν βελόνην ὑμῶν; — Οἱ ἱστοὶ τοῦ πλοίου τούτου εἶναι πολὺ ὑψηλοὶ (high). — Πόσα ἰστία ὑπάρχουσιν ἐπὶ τοῦ πλοίου τούτου; — Ἴδε πόσον παχὺ (ν. χονδρὸν) εἶναι τὸ σχοινίον τῆς ἀγκύρας! — Πρέπει νὰ ᾗναι πολὺ στερεὸν (ν. γερὸν), ὥστε νὰ κρατῇ ἐν τόσον μέγα πλοῖον.

II. There are a great many vessels in the harbour, let us go to see them. — The number of masts look almost like a forest. — Look, there is a steam-boat (ἀτμόπλοιον) just coming; do you know what vessel it is? — No, I do not know yet, perhaps I shall know her, when she comes nearer. — A sailing vessel looks much better than a steamer. — The sails, the large masts, and the rigging, every thing has a much grander appearance. — The sails look almost like wings. — The steam-boat will be here in a few minutes; she sails

very fast. — Now I know the boat; it is the 'Bellerophon' just coming from London. — How do you do, Captain Adams (κίρριε πλοίαρχε)? — I am glad (χαίρω) to see you safe in the port. — It has been rather stormy; you must have had a rough passage. — Yes, it was rather rough; we were obliged to cast anchor before the Elbe. — My mate was ill, and so I was obliged to stay on deck the whole night. — I am quite worn out. — It is no joke to be a sailor, I can assure you. — Several vessels foundered, others lost their masts or anchors. — I hope you will have a better passage on your return. —

Εἰκοστὸν τρίτον θέμα. (TWENTY-THIRD EXERCISE.)

Λέξεις. (WORDS.)

τὰ ἐργαλεῖα (v. τὰ σύνεργα) — the tools, the instruments.

ἡ σφυρα (comm. τὸ σφυρὶ) — the hammer, ὁ πρίων (comm. τὸ πριόνι) — the saw, τὸ ξύστρον, ἡ ῥοκάνη (v. τὸ ῥόκανον, ὁ πλάνος) — the plane, ὁ ἐγκοπεὺς, τὸ γλυφεῖον (v. τὸ σμιλάρι) — the chisel, τὸ τρουλλίον, ὁ ὑπαγωγεὺς (v. τὸ μιστρὶ) — the trowel, τὸ τρύπανον, ἡ τρυπάνη (v. τὸ τρυπητήρι) — the gimblet, ὁ χυτήρ (comm. τὸ ποτιστήρι) — the watering-can, ἡ ἄμη, ἡ σκαλὺς (v. τὸ σκαλιστήρι) — the rake, ὁ ἥλος (v. τὸ περόνι) — the nail, ἡ λαβὺς (v. ἡ τανάλια) — the tongs, ὁ σταθμός, ὁ ζυγός (comm. ἡ ζυγαριὰ) — the scales, ὁ πέλεκυς (v. τὸ τσεκοῦρι), ἡ ἀξίνη — the hatchet, τὸ δρέπανον, τὸ δρεπάνιον (comm. τὸ δρεπάνι) — the sickle, ἡ δῆκη τῶν ἐργαλείων — the tool-box, ἡ ψαλὺς, τὸ ψαλίδιον (comm. τὸ ψαλίδι) — the scissors, ἡ στελεὰ, ἡ λαβὺς (comm. τὸ χεροῦλι) — the handle, ἡ λίτρα — the pound, ἡ κατάστασις — the state, ἡ τάξις — the order, τὸ βάρος — the weight, ὁ κλάδος — the branch, ἡ σανὺς (comm. τὸ σανίδι) — the board, σφυροκοπῶ — I hammer, πρίω (comm. πριονίζω) — I saw, ξέω, ἀποξέω (v. ξύνω) — I plane, γλύφω (v. σκαλίζω) — I chisel, ἄγω, κινῶ, ἐλαύνω, ἐμπηγνύω, ἐμβάλλω — I drive a nail, ζητῶ — I look for, τολμῶ — I dare, ἀρδεύω, βρέχω, ποτίζω — I water, μαραίνομαι — I fade, σταθμῶ,



σταθμιζῶ (comm. ζυγίζω) — I weigh, ἐπιθυμῶ, ἔχω ἀνάγκην — I want, τέμνω (comm. κόπτω) — I cut, ποιῶ (v. κάμνω) — I do, ἀδύνατον — impossible, ὀρθός, εὐθύς, ὁμαλός — straight, ῥάδιος, εὐκολός — easy, βαρὺς — heavy, βαρέως — heavily, ῥαδίως, εὐκόλως — easily, ἀκριβής — exact, ἀκριβῶς — exactly.

I. Ἀπέξεσας τὴν σανίδα ὁμαλῶς; — Οὐχί, δὲν ἀπέξεσα αὐτήν, τὸ ξύστρον μου ἦτο πολὺ ἀμβλύ (too blunt). — Ὁ δωματοποιοὺς ἔπραξε τοῦτο δὲ ἐμέ. — Ἡ σφυρα αὕτη εἶναι πολὺ βαρεῖα. — Θέλεις νὰ φέρῃς τὸν πριόνια; — Θέλω νὰ πριονίσω τοῦτον τὸν κλάδον. — Ὁ ξυλουργὸς ἐργάζεται διὰ τοῦ ξύστρου (comm. μὲ τὸ ξύστον), τοῦ γλυφείου καὶ τοῦ τρυπάνου καὶ ὁ τέκτων διὰ τοῦ τρουλλίου (v. μὲ τὸ μιστρί). — Ὁ ῥάπτης καὶ ἡ ῥάπτρια ἐργάζονται διὰ τῆς βελόνης καὶ τῆς ψαλίδος. — Ὁ δωματοποιοὺς ἐργάζεται διὰ τῆς ἀξίνης καὶ τοῦ πελέκως. — Ἐπότισας τὰ κρῖνα καὶ τοὺς λαλέδες; — Οὐχί, δὲν ἐπότισα ταῦτα, δὲν ἔχω χυτῆρά τινα (v. κανένα ποτιστήρι). — Ποῖος ἔλαβε τὸν χυτῆρα; — Ὁ κηπουρὸς ἔλαβεν αὐτόν, ἀλλὰ δὲν γνωρίζει, ποῦ εἶναι. — Πρέπει νὰ ζητήσῃ αὐτόν (look for). — Ἐνέπηξα ἓνα μικρὸν ἥλον ἐν τούτῳ τῷ γραφείῳ. — Θέλεις νὰ ζυγίσῃς τοῦτον τὸν καφὲν, ὅπως ἴδῃς (in order to) εἶναι ἥναι τελεία λίτρα; — Ναί, δός μοι τὸν ζυγόν (comm. τὴν ζυγαριάν). — Ὁ κηπουρὸς ἐλησμόνησε τὴν ἄμην (comm. τὸ σκαλιστήρι) ἐν τῷ κήπῳ. — Θέλεις νὰ φέρῃς αὐτὴν οὔκαδε;

II. Just fetch the hammer, I must drive a nail into this wall. — Here is the hammer and also a nail; see, if it is large enough. — That will just do. — But I think, I must first make a hole; do you know where the gimblet is? — I have not seen it, but I dare say it will be in the tool-box. — I will look for it. — That is a good boy. — When I have made a hole, you shall hammer the nail in. — The saw is quite blunt; I never saw a tool in such a state. — It is quite impossible to saw anything with it. — This ruler is not quite straight, will you plane it a little? — My plane is out of order; I fear I cannot do it. — Never mind,



then I will send it to the joiner; he can easily plane it. — The bricklayer has forgotten his trowel. — Fetch the watering-can, John, I will water these flowers; they are quite faded. — Take these toys into the kitchen. — I can never believe, that there are two pounds of butter. — Just give me the scales, I will see, if it is full weight. — Exactly two pounds. — I did not think so. — The hatchet is off the handle; who has done that? — The gardener did it this morning, when he wanted to cut a branch off that tree. —

*Εικοστὸν τέταρτον θέμα. (TWENTY-FOURTH EXERCISE.)*

*Λέξεις. (WORDS.)*

ἡ ὕλη, τὸ ὑλικὸν — *materials.*

τὸ μέταλλον — the metal, ὁ χρυσὸς (v. τὸ χρυσάφι) — the gold, χρυσοῦς, ἡ, οὖν — golden, ὁ ἄργυρος (v. τὸ ἀσίμη) — the silver, ἀργυροῦς, ἃ, οὖν (v. ἀσιμένιος, νια, νιο) — silvern, ὁ σίδηρος (comm. τὸ σίδηρο) — the iron, σιδηροῦς, ἃ, οὖν (σιδηρένιος, νια, νιο) — of iron, ὁ χάλυψ (v. τὸ ἀτσάλι, τὸ τσελίκι) — the steel, χαλύβινος — of steel, ὁ μόλυβδος (v. τὸ μολύβι) — the lead, μολύβδινος, -η, ον — of lead, ὁ χαλκός (v. τὸ χάλκωμα) — the copper, χαλκοῦς, ἡ, οὖν — of copper, ὁ κασσίτερος (v. τὸ καλάϊ) — the tin, κασσιτέρινος — of tin, ὁ χάρτης (v. τὸ χαρτὶ, ἡ κόλα) — the paper, χάρτινος — of paper, ὁ λίθος (v. τὸ λιθᾶρι) — the stone, λίθινος — of stone, ἡ ὕαλος (v. τὸ γιάλλι) — the glass, ὑάλινος — of glass, ἡ μέταξα (comm. τὸ μετᾶξι) — the silk, μετάξιινος (comm. μεταξωτός) — of silk, τὰ ἔρια (v. τὸ μαλλί) — the wool, ἐξ ἐρίου (comm. μάλλινος) — woollen, ὁ βάμβαξ (v. τὸ βαμπάκι) — the cotton, βαμβάκινος — of cotton, τὸ δέρμα (v. τὸ πετοῖ) — the leather, δερμάτινος — of leather, τὸ ξύλον — the wood, ξύλινος — wooden, ἡ κλωστή, τὸ ράμμα — the thread, αἱ καλάμαι (comm. τὰ ἄχυρα) — the straw, καλάμιινος — of straw, τὸ ἄλευρον, ἡ σεμιδαλις (v. τὸ ἄλευρι, τὸ σεμιγδάλι) — the meal, the flour, παραδείγματος χάριν (shortly π. χ.), ἐπὶ παραδείγματι, λόγου χάριν — for instance, τὰ χρήματα (v. τὰ γρόσια, αἱ παράδες) — the money, ὁ δακτύλιος

(comm. τὸ δαχτυλίδι) — the ring, τὸ ὥρολόγιον — the watch, τὸ ποτήριον (ζύβου) — the tumbler, ἡ ἄλυσις (comm. ἡ ἀλυσίδα — the chain, ὁ λέβης (v. τὸ καζάνι) — the kettle, μίγνυμι (v. ἀνακατόνω) — I mix, ὑπισχνόμαι (comm. ὑπόσχομαι) — I promise, χρῶμαι (comm. μεταχειρίζομαι) — I use, φέρω (v. κουβαλῶ) — I bring, πολῦτιμος, πολυτελής — precious, ἐπισκευάζω, ἀνασκευάζω, διορθῶ (comm. διορθώνω) — I repair, ὀξὺς, κοπτερός — cutting, ἰδίως, ἰδίᾳ, ἰδιαιτέρως — particularly, μέφομαι, ἐπιπλήττω (v. μαλόνω) — I blame.

I. Ἐλικὸν μετάξινον εἶναι πολλῶ ἀκριβώτερον ἢ τὸ ἐξ ἐρίου ἢ βάμβακος. — Ἐλαβον τέσσαρα μετάξινα ρινόμακτρα ὡς δῶρον τῶν γενεθλίων μου. — Ἐν ταῖς ἐργασίμοις ἡμέραις ἔχω συνήθως λινὰ ἢ βαμβάκινα ρινόμακτρα, ἀλλ' ἐν ταῖς Κυριακαῖς λαμβάνω πάντοτε ἐν μετάξινον (μεταξωτόν). — Φορεῖς περιπόδια ἐξ ἐρίου (μάλλινα) ἢ ἐκ βάμβακος; — Ἐκ τίνος ὕλικου εἶναι κατασκευασμένον τὸ γελέκιόν σου. — Ἐκ μετάξης καὶ βάμβακος. — Ἐμβάδες καὶ ὑποδήματα κατασκευάζονται ἐκ δέρματος. — Μετέβης (v. ἐπηγες) εἰς τὴν ῥάπτριαν τὸ ἀπόγευμα τοῦτο νὰ ἐρωτήσης, ἐὰν τὸ ξνδυμά μου εἶναι ἕτοιμον; — Μάλιστα, τὸ ξνδυμά σου ἦτο περίπου ἕτοιμον· ἡ ῥάπτρια θὰ φέρῃ αὐτὸ τὴν ἐσπέραν ταύτην. — Πόθεν κατασκευάζονται οἱ πῖλοι; — Οἱ πῖλοι τῶν Κυρίων κατασκευάζονται ἐκ μετάξης ἢ ἐρίου καὶ οἱ τῶν Κυριῶν κατασκευάζονται ἐκ καλὰμων ἢ ἐκ μεταξίνου ὕλικου. — Τὸ ἄλευρον εἶναι ἤδη πολὺ ἀκριβὸν καὶ λέγεται (comm. λέγουσιν) ὅτι θὰ γείνηται (comm. ἀκόμη) ἀκριβώτερον. — Ὁ μικρὸς ἀδελφός μου ἔλαβε πολλοὺς μολυβδίνους στρατιώτας. — (Αὐτοὶ) εἶναι ἐν μιᾷ ξυλίνῃ θήκῃ. — Αἱ βελόναι αὗται κατεσκευάσθησαν ἐκ χάλυβος. — Ἡ γέφυρα αὕτη ὠκοδομήθη (ἐκτίσθη) πρὸ ὀκτώ ἐτῶν καὶ τώρα πρέπει ἤδη νὰ ἀνασκευασθῇ.

II. Gold and silver are precious metals. — Gold is the dearest, but not the most useful metal. — Which is the most useful metal? — Iron is the most useful metal. — Why is iron more useful than gold and silver? — Because so many useful things are made of iron. —

What things for instance are made of iron? — Of iron are made: nails, hammers, knives, forks, scissors, chisels, gimblets, stoves, needles, tongs, and many other things which I cannot yet mention in Greek (*Ἑλληνιστί*). — Is steel also useful? — Yes, it is very useful; it is used (*χρησιμεύει*) for all cutting tools as knives, scissors, chisels etc. — Do you know anything that is made (*κατασκευάζεται*) of silver? — O yes, money is made of silver and so are spoons, forks, some knives and my sister also has a silver thimble. — What is made of gold? — Some pieces of money, rings, watches, chains, and many other beautiful things. — If I am always diligent and obedient, my father has promised me a gold watch with a gold chain. — What is made of copper and tin? — Of copper and tin they make (*κατασκευάζει τις*) kettles. — Are stones also useful things? — Yes, of stone they make houses, gates, bridges etc. — What artisans work particularly in wood (*ἐργάζονται ἰδιαίτερος τὸ ξύλον* or *ἐπὶ ξύλου*)? — The joiner and carpenter; for all the furniture is made of wood, and so are houses, bridges etc. — Tell me what is made of glass. — Looking glasses, windows, bottles, tumblers etc. are made of glass. —

*Εἰκοστὸν πέμπτον Θέμα. (TWENTY-FIFTH EXERCISE.)*

*Λέξεις. (WORDS.)*

ἡ χώρα, ὁ ἄγρος, ἡ ἐξοχή — *the country.*

τὸ χωρίον — *the village*, ἡ καλύβη — *the cottage*, τὸ κτῆμα — *the farm*, ὁ χωρικὸς, ὁ ἀγρότης — *the farmer*, ὁ δρυμὸς, τὸ δάσος — *the wood*, ἡ ἄμαξα (ἡ φορτηγὸς) — *the cart*, τὸ βωλοκόπον (v. τὸ λισγάρι) — *the harrow*, ἡ τροχήλατος ἄμαξα — *the wheel-barrow*, ὁ κέκκος (v. τὸ σπειρί), ὁ σῖτος (comm. τὰ σιτηρὰ, τὰ γεννήματα) — *the corn*, ἡ ζέα (v. ἡ βρίζα) — *the rye*, ὁ σῖτος (comm. τὸ σιτάρι) — *the wheat*, ὁ σιτοβολὼν, ἡ σιταποθήκη (v. τὸ ἀμπάρι) — *the barn*, οἱ ἐρέβινθοι (comm. τὰ ῥεβίδια) — *the peas*, οἱ φασιόλοι (comm. τὰ φασιούλια) — *the beans*, ἡ κριθή (comm. τὸ κριθάρι) —

the barley, ὁ βρόμος (comm. ἡ βρόμη) — the oats, ἡ ἐπίσκεψις — the visit, ἡ πρόσκλησις — the invitation, ἡ ἑορτή — the holiday, ἡ ζωή, ὁ βίος — the life, ἡ περιόστευσις, ἡ περιπλάνησις — the stroll, ἡ ἱππασία (v. τὸ καβαλίκευμα) — the ride, ἡ ἄμαξις, ἡ ἄμαξηλασία — the drive, τὸ ὄχημα, ἡ ἄμαξα — the carriage, ὁ οἶκος, ἡ πατρίς — the home, ὁ πλακοῦς (v. ἡ πῆτα, τὸ ζυμαρικόν) — the cake, ἄσχυλος, φιλόπονος, δραστήριος — busy, βεβαίως, ἀναγκαίως (comm. φυσικῶ τῷ λόγῳ) — of course, προσκαλῶ — I invite, ἐκτίνω, ἀποτίνω (comm. πληρόνω) — I pay, ἀρνούμαι — I refuse, ἐξοδεύω, δαπανῶ — I spend, διέρχομαι — I pass through, τέρπομαι, εὐθυμῶ (comm. διασκεδάζω) — I amuse myself, ἐπικουρῶ, συντρέχω, βοηθῶ — I help, ἀροτριῶ (v. ὀργόνω) — I plough, θερίζω — I mow, σπείρω (v. σπέρνω) — I sow, αὐξάνω — I grow, βωλοκοπῶ — I harrow, ἀλωνίζω — I thrash, φυτεύω — I plant, γίνομαι — I become, ἐπίσης, καὶ προσέτι — too, ὑπὲρ, ὑπεράνω — over, ποτὲ (comm. μίαν φοράν) — ever.

I. Προτιμῶ νὰ ἦμαι ἐν τῇ ἐξοχῇ ἢ ἐν τῇ πόλει. — Διηγῆθητί μοι (comm. λέγε μου) τί αὐξάνει ἐν τῷ ἀγρῷ. — Ἐν τῷ ἀγρῷ αὐξάνουσι πολλὰ φυτὰ, ὥς ζέα (comm. βρίζα), σίτος, κριθή, βρόμος (comm. βρόμη), γεώμηλα, ἐρεβινθοὶ (comm. δεβίθια) καὶ φασιόλοι (comm. φασούλια). — Ὁ σίτος (comm. τὰ γεννήματα) εἶναι λίαν ἀφελίμος. — Ἡ ζέα χρησιμεύει (is used) πρὸς κατασκευὴν (to make) μέλανος ἄρτου· ἐκ τοῦ σίτου κατασκευάζομεν λευκὸν ἄρτον καὶ πλακοῦντας· ἡ κριθή χρησιμεύει πρὸς κατασκευὴν ζυθίου, ὁ δὲ βρόμος (and the . . . .) καὶ οἱ φασιόλοι εἶναι ἡ κυρία τροφή τοῦ ἵππου. — Ἐχομεν πολλοὺς ἐρεβίνθους ἐν τῷ τοῦ μαγειρείου κήπῳ. — Πρὸ (ἔμπροσθεν) τοῦ οἴκου μας ὑπάρχει (εἶναι) εἰς μέγας λειμὼν καὶ ὅπισθεν αὐτοῦ (τοῦ οἴκου μας) ὑπάρχει μία πεδιάς (field) καὶ ἐν δάσος. — Εἰδές ποτε ἄροτρον (v. ἀλέτρι) καὶ βωλοκόπον; — Ὁ ἀγρότης (χωρικός) οὗτος ἡγοτρίασε τὸν ἀγρόν του (v. τὸ χωράφι του). — Νῦν (comm. τώρα) θέλει νὰ σπείρῃ σῖτον· ἀφ' οὗ δὲ (when) σπείρῃ τὸν σῖτον, πρέπει νὰ βωλοκοπήσῃ τὸν ἀγρόν (the field) ἀφ' οὗ δὲ (or ὅταν) ὁ σίτος ὠριμάσῃ (αὐξήσῃ) θὰ θερισθῇ καὶ μετενεχθῇ (will be brought) εἰς τὸν σιτοβολῶνα· ἐν δὲ τῷ ἄλῳνι θὰ ἄλω-



νισθῇ. — Ὁ ἀγρότης ἔχει πολλὰς μεγάλας (φορτηγούς) ἀμάξας διὰ νὰ (in order to . . . .) φέρῃ τὸν σῖτον ἐκ τοῦ ἀγροῦ. — Τὸ χόρτον ἐν τῷ λειμῶνι εἶναι λίαν ὑψηλόν. — Πρέπει νὰ θερισθῇ. — Ἐφυτεύσατε ἤδη τὰ γεώμηλά σας; — Οὐχί, θὰ φυτεύσωμεν αὐτὰ τὴν ἐπομένην ἐβδομάδα. — Ἐν τῷ χωρίῳ τούτῳ ὑπάρχουσι μερικά μεγάλα κτήματα, ἀλλὰ πολλαὶ μικραὶ οἰκίαι (καλύβαι).

II. My uncle has a large farm in the country. — He invited me to pay him a visit (νὰ ἐπισκεφθῶ αὐτόν) and I, of course, did not refuse this invitation. — I have spent my holidays with him, and have amused myself very much indeed. — Country life seems to me so agreeable, that I often wish to become a farmer too. — I will tell you, how I generally spent the day. — In the morning I got up very early, some times at five o'clock, and had generally a long stroll in the field before breakfast. — It gave me much pleasure, to see what the different people were doing. — Some were ploughing the field, others were mowing the grass on the meadow and others were sowing corn etc. — Every body was very busy (ἦτο πολὺ ἐνησχολημένος) the whole day. — The greatest pleasure to me was to take a ride on horseback with my uncle, which I did almost every day. — He has very good horses indeed, and most of them are very spirited. — We sometimes had a drive in his beautiful carriage to other villages, or to some of the other farmers. — I was very sorry, when the holidays were over (εἶχον παρέλθει) and I was obliged to return home (οἶκαδε). — My uncle has invited me again to spend my next holidays with him, and I hope my parents will allow me to go there again. —



## Εἰκοστὸν ἔκτον Θέμα. (TWENTY-SIXTH EXERCISE.)

## Λέξεις. (WORDS.)

Πρόγευμα — *breakfast*, γεῦμα — *dinner*, δεῖπνον — *supper*.

ὁ ζωμός (comm. ἡ σοῦπα) — the soup, τὸ βώδιον (ψητὸν) — the roast-beef, ἡ γεῦσις — the taste, ὁ (βραστός) πλακοῦς — the pudding, ὁ (τηγανίτης) πλακοῦς (comm. ἡ τηγανόπητα) — the pancake, τὸ ἀρτόκρεας (comm. ἡ κρεατόπητα) — the (meat) pie, τὸ φαγητὸν — the dish, τὰ λάχανα (comm. τὰ λαχανικά) — the vegetables, προσφιλὴς, ἀγαπητός — favourite, ἀρμόδιος — convenient, τρυφερός, μαλακός — tender, σκληρός — tough, δίδω, προβάλλω, προσφέρω — I help to, ἀλλάσσω — I change, μεταβάλλω, ἀλλοιόνω — I alter, ἐντελῶς ψητός (comm. καλοψημένος) — well done, ἀρκετός — sufficient, ἀρκούντως — sufficiently, διὰ τοῦτο, διὰ ταῦτα, ὅθεν — therefore.

I. Προγευματίσατε ἤδη; — Οὐχί, θὰ προγευματίσωμεν περὶ τὴν ὀγδόην ὥραν. — Ἡ ὑπηρέτρια (comm. δούλα) δὲν ἔθεσεν ἔτι τὰς φιαλίδας καὶ ὑποφιαλίδας (the cups and saucers) ἐπὶ τῆς τραπέζης. — (Αὐτῇ) ἐτοιμάζει (makes) νῦν τὸν καφέ. — Ἡ χύτρα τοῦ καφέ εἶναι ῥυπαρά, ὅθεν πρέπει πρῶτον νὰ πλυνθῇ (καθαρισθῇ). — Δὲν ὑπάρχει κανὲν χουλιάριον τεῖου ἐν τῇ φιαλίδι μου. — Ὑπάρχει σάκχαρι ἀρκετὸν ἐν τῇ σακχαροθήκῃ; — Ἐὰν δὲν ὑπάρχῃ ἀρκετὸν ἐν αὐτῇ, εἶναι περισσότερον ἐν τῇ ἀποθήκῃ τῶν τροφίμων (ἐδωδίων). — Πεινῶ (εἶμαι πεινασμένος, ἔχω πεῖναν). — Θὰ ἦναι τὸ γεῦμα μετ' ὀλίγον ἔτοιμον; — Θὰ ἦναι ἔτοιμον μετὰ μίαν ὥραν. — Τί κρέας ἔχομεν διὰ τὸ γεῦμα; — Ἔχομεν βώδιον (ψητόν). — Ἔχει καλῶς (This is good), ἀγαπῶ βώδιον μᾶλλον ἢ μοσχάρινον καὶ πρόβειον. — Τίνος εἶδους λαχανικά θὰ ἔχωμεν; — Ἔχομεν μόνον γεώμηλα καὶ ἐρεβίνθους. — Ἀγαπῶ πολὺ προσφάτους ἐρεβίνθους (v. φρέσκα ρεβίθια). — Τὸ κρέας εἶναι ὀλίγον ἄψητον. — Δὲν ἀγαπῶ τὸ κρέας, ὅταν ἦναι πολὺ ὠμόν (ἄψητον). — Τὸ κρέας εἶναι πολὺ τρυφερόν. — Σκληρὸν κρέας δὲν εἶναι ὑγιεινόν. — Ἡ ὑπηρέτρια πρέπει νὰ φέρῃ ἔτι ἕν ἄλλο τρυβλίον (comm. πιάτο) καὶ δύο μαχαίρια καὶ πηροῦνια. — Ἡμεῖς ἐσθίομεν (comm.

τρώομεν) τηγανίτας (comm. τηγανόπηταις) ἅπαξ τῆς ἐβδομάδος, ἀλλ' ἐσθίομεν πλακοῦντας (βραστούς) περίπου ἐκάστην ἡμέραν (comm. καθημέραν, καθημερινῶς). — Ἀγαπᾷς τοῦτον τὸν ζωμόν; — Θέλεις νὰ πῆς ἐν ποτήριον ζύθου ἢ ἐν ποτήριον οἶνου; — Προτιμῶ ἐν ποτήριον ὕδατος.

II. When do you generally breakfast? — We always breakfast at seven o'clock. — Do you drink tea or coffee for breakfast? — No, we always have some milk and bread and butter; but my parents drink coffee or chocolate. — When do you dine? — We always dine at 3 o'clock. — Formerly we always dined at one o'clock, but that time was not convenient for Papa, therefore we have changed the time. — Well, what have we for dinner to day? — First we have some nice soup. — Do you like soup? — Yes, I like it very much. — I am very fond of soup. — May I help you to some soup? — Please, Madam. — What meat have we to-day? — I ordered a leg of mutton (ἐν μηρίον πρόβειον (comm. ἓνα μηρὶ or ποδάρι πρόβειο) this morning, but the mutton not being good, the butcher has brought some veal. — I am not very fond of veal. — A nice piece of roast-beef is much more to my taste (πολλῷ μᾶλλον κατὰ τὴν γεῦσίν μου.) — It cannot be altered now; we must do now as we can. — This veal seems to be very tender. — Will you allow me to help you to another piece? — Thank you, I will trouble you for a small piece more. — No, thank you, I have had quite sufficient. — Will you not taste (δὲν θέλεις νὰ γευθῇς, νὰ δοκιμάσῃς) a slice of this ham? — A small piece, if you please. — You have no potatoes; allow me to help you to a few. — No, thank you, I am not very fond of potatoes; I will trouble you for a piece of bread. — Do you like the meat well done, or underdone? — Mutton and veal I always like well done, but beef, if it is not tough, I like a little underdone. — Tell the servant to bring us clean plates. — Now you must allow me to help you

to a piece of our pudding. — Please, Madam. — Pudding is my favourite dish. — I would rather lose the meat than the pudding. — Are you fond of pancakes? I like them very well, but I prefer a good pudding, or a pie. — Is supper ready? — It will be ready in a minute. — What shall we have for supper? — We have nothing but some cold meat, and bread and cheese. — That is quite sufficient. — I generally take only a slice of bread and butter, or a little bread and cheese. —

## Εἴκοστὸν ἑβδομὸν Θέμα. (TWENTY-SEVENTH EXERCISE.)

### Λέξεις. (WORDS.)

τὰ ζῶα — *the animals*, τὰ πτηνὰ (comm. τὰ πουλιὰ) — *the birds*.

ὁ ἀλέκτωρ, ὁ ἀλεκτροῦν (comm. ὁ πετεινός) — *the cock*, ὁ νεοσσός, τὸ νεόττιον (v. τὸ πουλάκι) — *the chicken*, ἡ ἀλεκτορίς, ἡ ὄρνις (v. ἡ κόττα) — *the hen*, ὁ χῆν (comm. ἡ χῆνα) — *the goose*, ὁ χηνιδεὺς, τὸ χηνίον (comm. τὸ χηνόπουλον, τὸ χηνάκι) — *the gosling*, ἡ νῆσσα (comm. ἡ πάπια) — *the duck*, ὁ κύκνος — *the swan*, ἡ περιστερὰ (comm. περιστέριον) — *the pigeon*, ὁ πελαργός (v. τὸ λελέκι) — *the stork*, ἡ χελιδὼν (comm. τὸ χελιδόνι) — *the swallow*, τὸ στρουθίον (comm. ὁ σπουργίτης) — *the sparrow*, ὁ κορυδαλός — *the lark*, ἡ ἀηδὼν (comm. τὸ ἀηδόνι) — *the nightingale*, ὁ ὠδικὸς ὄρνις, τὸ κελαδοῦν πτηνὸν — *the singing bird*, οἱ ὄρνιθες (comm. τὰ ὄρνιθια, τὰ πουλιὰ) — *the fowls*, τὰ πτερά (v. τὰ φτερά) — *the plumage*, τὸ πτερόν (v. τὸ φτερόν) — *the feather*, ἡ ἀμαξοστοιχία, ἡ ἀκολουθία — *the train*, ἡ οὐρά (v. ἡ νουρά) — *the tail*, ἡ γονή, τὰ νεόττια (v. τὰ πουλάκια) — *the brood*, ἡ λίμνη, τὸ ἔλος — *the pond*, ἡ νεοττία, ἡ καλιὰ (comm. ἡ φωλεὰ) — *the nest*, ὁ τόνος (μελικός) — *the tone*, τὸ ῥάμφος, τὸ ῥύγχος (v. ἡ μύτη) — *the bill*, τὸ ἔντομον — *the insect*, τὸ μέρος, τὸ μερίδιον — *the portion*, ἡ στέγη (comm. ἡ σκέπη) — *the roof*, ἐξωτερικὸς — *outward*, ἐλαφρὸς, ἀβρός, ταχὺς — *nimble*, εὐάρεστος, τερπνός — *delightful*, ἀστεῖος, γελοῖος, χαρίεις — *droll*, γυμνός — *naked*, κακός, φαῦλος, πονηρὸς, μοχθηρὸς — *wicked*, φωνῶ, ᾄδω (comm. λαλῶ) — *I crow*, ὑπερη-

φανεύομαι, σοβαρεύομαι — I strut, ἐγκαταλείπω, καταλείπω (v. ἀφίνω) — I leave, τιμῶ, ἐκτιμῶ — I value, κάθηναι, καθίζομαι — I sit, εὐρίσκω — I find, φυλάσσω, σώζω, προστατεύω (comm. υπερασπίζομαι) — I protect, φοβοῦμαι, ἐκπλήσσομαι — I frighten, συλλέγω, συναθροίζω, συνάγω (v. συνάζω) — I collect, τέρπω, εὐφραίνω — I delight, καταστρέφω, ἀνατρέπω (v. χαλνῶ) — I destroy, ἐκτείνω, προτείνω (comm. ἀπλόνω) — I stretch, διαμένω — I remain, δύναμαι, εἶμαι εἰς θέσιν — I am able, ὁμοῦ, ᾄμα (v. μαζύ, ἀντάμα) — together, οὐδεις, οὐδεμία, οὐδέν (comm. κανεις, καμμία, κανέν, κανένας) — none, πολλοί, αἱ, ᾧ — a great deal, τὸ ὥδν (v. τὸ αὐγόν) — the egg.

I. Αἱ ὄρνιθές μας γεννῶσι (lay) περισσότερα ὥὰ ἢ ὅσα δυνάμεθα νὰ χρειαζώμεθα. — Ἐπωλήσατε ἤδη μερικά; — Μάλιστα, πωλοῦμεν μερικά ἐκάστην ἐβδομάδα (comm. καθ' ἐβδομάδα). — Ὁ κορυδαλὸς ἀνῆκει εἰς τὰ κελαδοῦντα πτηνά. — Ἐν τῷ κήπῳ μας ὑπάρχει νεοσσία (comm. φωλεά) μετὰ νεοσσῶν (v. μὲ πουλάκια). — Συχνάκις βλέπομεν, ὅταν οἱ γονεῖς τρέφωσιν αὐτά. — Τὸ πρᾶγμα φαίνεται (it looks) πολὺ ἄστεϊον. — Τὰ μικρὰ πάντα προβάλλουσι τοὺς μικροὺς λαιμούς των, ἀνοίγουσι τὸ μικρὸν ῥάμφος των τόσον ὅσον δύνανται, καὶ ἕκαστον δέχεται τὸ μερίδιόν του. — Αὐτὰ εἶναι σχεδὸν ὅλως γυμνά· ἔχουσι μολις ὀλίγα πτερά. — Ἀλλ' ὅμως ἀυξάνουσι πολὺ ταχέως καὶ θὰ δυνηθῶσι μετ' ὀλίγον νὰ πετῶσιν. — Μερικαὶ ἐκ τῶν περισσευῶν μου ἔχουσι μικρὰ (πουλάκια) καὶ ἄλλαι ἔχουσιν ὥὰ (v. αὐγά). — Δὲν ἔχομεν ἀηδόνας ἐν τῷ κήπῳ μας. — Ἐῖχομεν ἀηδόνας τὸ παρελθόν ἔτος, ἀλλὰ μερικά κακὰ παιδιὰ κατέστρεψαν τὴν νεοσσιάν των καὶ εὐθύς μετὰ ταῦτα αὐταὶ μᾶς ἐγκατέλιπον. — Οἱ κύκνοι, αἱ νήσσαι (v. αἱ πάπαις) καὶ αἱ χῆνες δύνανται νὰ κολυμβῶσιν ἐπὶ τοῦ ὕδατος· τὰ πλεῖστα τῶν πτηνῶν περιίπτανται ἐν τῷ ἁέρι. — Ἐχουσιν αἱ ὄρνιθές σας νεόσσια; — Ὅχι ἀκόμη· ἀλλὰ μία ὄρνις ἐπωάζει (c. κλωσάει) (sit) νῦν, μετὰ μίαν ἐβδομάδα, νομίζω, θὰ ἔχωμεν μικροὺς νεοσσούς. — Μία ὄρνις (v. κόττα) ἐπωάζει ἐπὶ ὧν νήσσης. — Ἐν πᾶσι τοῖς χωρίοις ὑπάρχουσι πολλὰ στρουθία καὶ χελιδόνες. — (Αὐταὶ) κτίζουσι τὰς νεοσσίας των ὑπὸ τὰς στέγας τῶν οἰκιῶν τῶν χωρικῶν. — Τὰ στρουθία δὲν εἶναι συνηθῶς ἀγαπητὰ



εἰς τοὺς χωρικοὺς, διότι τρώγουσι παρὰ πολὺ ἐκ τοῦ σί-  
του των.

II. Have you fed the fowls already? — No, I am going to feed them now. — How many have you? — We have one cock and six hens. — The cock is crowing. — There he comes strutting along with his whole train behind him. — What a noble animal a cock is! — Look at his beautiful plumage! — The feathers are exceedingly pretty, especially on his neck and his tail. — The hens are not so pretty, but they are a great deal more useful; for they give us eggs every day. — We must not value things by their outward appearance. — There comes a hen with a whole brood of chickens (μεθ' ὅλων νεογνῶν or νεοσσῶν.) — Pretty little things! — How nimble they are! — Now the mother has found some food and calls her chickens together to eat it. — The great dog has frightened them. — Look, how the old hen collects them all under her wings (πτέρυγας) to protect them. — Have you also geese? — No, we have none; we are going to buy some goslings. — I like ducks better than geese. — My brother has a number of pigeons, and most of them are very pretty. — There is the pigeon-house (ὁ περιστρεφών). — Do you like pigeons? — I am very fond of them; I like them better than any other birds. — Have you ever seen a swan? — Yes, my uncle has some in his pond; I have seen them often. — There is also a stork's nest on his barn. — Storks remain only as long as it is warm, when it gets cold they go to warmer countries. — Are there any nightingales in your garden? — Yes, there are several; some of them have nests here. — That must be delightful. — I think nothing can be sweeter than the tone (ὁ τόνος, τὸ μέλος) of a nightingale. — Singing birds are very useful animals; they not only delight our ears with their song, but also destroy a great many insects. —



Εἰκοστὸν ὄγδοον θέμα. (TWENTY-EIGHTH EXERCISE.)

Λέξεις. (WORDS.)

τὰ ζῶα — *the animals* (συνέχεια — *continuation*).

ὁ ἰχθύς, τὸ ὀψάριον (v. τὸ ψάρι) — *the fish*, ὁ κυπρίνος — *the carp*, τὸ χρυστόψαρον (ἢ φορέλλα) — *the trout*, ὁ λύκος (ἰχθύς) (v. ἡ σουρπα) — *the pike*, ἡ μαΐνη, ἡ μαινίς — *the herring*, ἡ ἔγχελος (v. τὸ χέλι) — *the eel*, τὸ ὄστρεον (v. τὸ στρίδι) — *the oyster*, ὁ βάτραχος (v. ὁ βάτρακος, ὁ μπάκακας) — *the frog*, ὁ ὄφης (comm. τὸ φίδι) — *the snake*, ἡ μυῖα (comm. ἡ μύγα) — *the fly*, ἡ χρυσαλλίς (comm. ἡ πεταλούδα) — *the butterfly*, ὁ κάνθαρος — *the beetle*, συλλογὴ κανθάρων — *collection of beetles*, ἡ λεπίς, τὸ λέπισμα — *the scale*, τὸ ὅστον (comm. τὸ κόκκαλον), ἡ ἄκανθα (v. τὸ ἀγκάθι) — *the bone*, ἡ μέλισσα (v. τὸ μελίσι) — *the bee*, ἡ κυψέλη (v. τὸ κρηνί) — *the bee-hive*, τὸ μέλι — *the honey*, ὁ κηρός, τὸ κηρίον — *the wax*, ὁ μύρμηξ (v. τὸ μυρμηγκί, ὁ μύρμηγκας) — *the ant*, τὸ ἔμβλημα, τὸ σύμβολον, ἡ εἰκὼν — *the emblem*, ἡ ἐργασία, ἡ φιλοπονία, ἡ ἐπιμέλεια — *the industry*, ὁ φόρτος, τὸ φορτίον (comm. τὸ φόρτωμα) — *the load*, ὁ χείμαβρος, ὁ ῥύαξ, τὸ ῥυάκιον (v. τὸ πεταμάκι) — *the brook*, ὁ θάμνος, τὸ θάμνιον (v. τὸ χαμόκλαδον) — *the bush*, ὁ σκώληξ (v. τὸ σκουλήκι) — *the worm*, πειρῶμαι τινος, ἐξετάζω, βασανίζω, δοκιμάζω — *I try*, ἀλιεύω (v. ψαρεύω, πιάνω ψάρια) — *I fish*, ἔρπω (comm. σύρομαι) — *I creep*, θεωρῶ, παρατηρῶ — *I observe*, βομβῶ (v. βοτίζω) — *I hum*, κοάζω, φωνάζω — *I croak*, ὀχληρὸς, θορυβώδης — *troublesome*, εὐχαρίς, εὐχαριστημένος — *pleased*, δηλητήριος (comm. φαρμακερὸς) — *poisonous*, ἐπικίνδυνος — *dangerous*, εὐθηνὸς — *cheap*, προθύμως, ἐπιμελῶς, φιλοπόνως — *busily*, πλὴν, χωρὶς (comm. ἐκτὸς) — *besides*, οὐδόλως — *in the least*, μάλιστα, καὶ — *even*, ὑπὸ, ὀπίσω — *back*, ἴδιος — *own*, εἰ καὶ, ἂν καὶ — *although*.

I. Ποῦ συνέλαβες (v. ἔπιασες) τὰς ὥραιας ταύτας χρυσαλλίδας; — Συνέλαβον αὐτάς ταύτην τὴν πρωΐαν ἐν τῷ λειμῶνί μας. — Τὰ πτερά των εἶναι ἀκριβῶς ὡς τὰ τῶν μυιῶν, μόνον πολὺ μεγαλειτέρα. — Αἱ μυῖαι (v. μύγαις) εἶναι λίαν ὀχληρὰ ἔντομα. — Αἱ μέλισσαι εἶναι κατ’

ἐξοχὴν χρήσιμοι, διότι συλλέγουσι μέλι καὶ κηρὸν ἐκ τῶν ἀνθέων. — Αἱ μέλισσαι καὶ οἱ μύρμηκες εἶναι τὸ σύμβολον τῆς ἐπιμελείας. — Ἄς ὑπάγωμεν (let us go) εἰς τὸν κῆπον νὰ θεωρήσωμεν τὰς μελίσσας. — Ἐκεῖ ὑπάρχουσι πολλαὶ κυψέλαι. — Ἴδε, πόσον φιλόπονοι εἶναι αἱ μέλισσαι. — Μερικαὶ ἵπτανται εἰς τὴν πεδιάδα νὰ λάβωσι μέλι ἢ κηρὸν, ἄλλαι ἐπιστρέφουσιν (come back) μετὰ βαρέος φορτίου. — Πόσον φιλοπόνως βομβοῦσιν ἐξ ἑνὸς εἰς ἕτερον ἄνθος. — Ἐὰν ἴδῃς κομπούς τινας κανθάρους, παρακαλῶ, δός μοι αὐτούς. — Ἐχω μίαν συλλογὴν κανθάρων. — Οἱ σκώληκες εἶναι δυσάρεστα ζῶα· οὐδέποτε ἀγαπῶ νὰ λάβω αὐτούς εἰς τὰς χεῖράς μου. — Αὖριον θὰ ἀλιεύσωμεν (γ. θὰ ψαρεύωμεν)· ἐλπίζω ὅτι (comm. νὰ) θὰ συλλάβωμεν (γ. θὰ πιάσωμεν) πολλὰ ὀψάρια. — Οἱ λύκοι (λυκόψαρα) ἔχουσι πολλὰς μικρὰς ἀκάνθας. — Εἶναι τα ὄστρεα νῦν ἀκριβά; — Μάλιστα, εἶναι ἔτι ἀκριβὰ, μετ ὀλίγον ὁμως θὰ ᾔναι εὐθηνότερα. — Οἱ βάτραχοι συνήθως κοάζουσιν, ὅταν θὰ βρέξῃ.

II. Have you been fishing to-day? — Yes, we have been fishing the whole afternoon, but have caught only a few pike. — There are very few fish in this pond. — I think there must be some eels, it seems to be the very place (ἢ ἀκριβῆς θέσις) for eels. — In that brook are some trout; shall we try if we can catch a few? — These carps are very large; are they out of your own pond? — Yes, they are; we have them still larger. — Carps have very large scales. — Do you like fish? — Yes, I like them well enough, but I am not at all pleased with their bones; they are very disagreeable and troublesome. — What other animals live in water besides fish? — Frogs and also some snakes. — Snakes that live in water are called water-snakes (ὄφεις τῆς θαλάσσης) and the others, land-snakes (ὄφεις χερσαῖοι). — Most of the snakes are poisonous. — They generally creep about in bushes and in the grass on the meadows, and are sometimes very dangerous. — Are frogs also poisonous? — No, not in the least, although a great many people are

frightened of them. — They are even eaten by some people, and are said to taste very beautifully. — Few people like oysters, when they eat them for the first time. —

*Εἰκοστὸν ἔννατον θέμα.* (TWENTY-NINTH EXERCISE.)

*Λέξεις.* (WORDS.)

τὸ ἀνθρώπινον σῶμα (συνέχεια) — *the human body*  
(*continuation*). See Exercise 10. above.

τὸ πρόσωπον — *the face*, ἡ ὄψις, ἡ ὄρασις — *the sight*, ἡ παρεια (v. τὸ μάγουλον) — *the cheek*, τὸ χεῖλος — *the lip*, ὁ πώγων, τὸ γένειον — *the beard*, ὁ λάρυγξ, ὁ λαιμὸς — *the throat*, ὁ ὤμος — *the shoulder*, τὸ στῆθος — *the chest*, ἡ γλῶσσα — *the tongue*, ὁ ἄγκων (v. ὁ ἄγκονας) — *the elbow*, τὸ γόνυ (gen. -ατος) — *the knee*, ἡ καρδία — *the heart*, ὁ δάκτυλος τοῦ ποδὸς — *the toe*, ὁ ὄνυξ (v. τὸ νύχι) — *the nail*, ὁ νοῦς, ἡ γνώμη, ἡ ἔννοια — *the sense*, ἡ σιαγὼν — *the jaw*, ἡ γνάθος (v. τὸ πηγούνιον) — *the chin*, τὸ χρῶμα (ἡ χροιά) τοῦ προσώπου — *the complexion*, ὁ νῶτος, τὸ νῶτον — *the back*, ἡ αἰτία, τὸ πρᾶγμα — *the matter*, τὸ ἄλγος, ἡ ἀλγηδὼν (comm. ὁ πόνος) — *the pain*, ὁ Κύριος — *the gentleman*, ὁ φόβος, ἡ ἔκπληξις — *the fright*, ἡ δίψα — *the thirst*, ἡ ὀδονταλγία (v. ὁ πονόδοντος) — *the tooth-ache*, ἡ κεφαλαλγία (comm. ὁ κεφαλόπονος) — *the head-ache*, ἡ ὠταλγία — *the ear-ache*, ὁ ψιττακὸς (v. ὁ παπαγάλλος) — *the parrot*, τὸ κρύος — *the cold*, πάσχω ὑπὸ ψύχους (v. κρυώνω, παίρνω κρύος) — *I catch cold*, φυλάττω, κρατῶ — *I keep*, τρέχω — *I run*, πίπτω — *I fall*, βλάπτω, τραυματίζω (comm. πληγόνω), παραβαίνω — *I hurt*, ἀναγινώσκω (v. διαβάζω) — *I read*, αἱμάσσω (comm. αἱματόνω) — *I bleed*, πιέζω, ὀλίσσω — *I pinch*, καλύπτω — *I cover*, φλυαρῶ, ἀδολεσχεῶ — *I chatter*, πελιδνός (v. χλωμός) — *pale*, ἡρετισμένος — *inflamed*, τὸ τραῦμα, ἡ πληγὴ — *the sore*, τετραυματισμένος (comm. πληγωμένος) — *sore*, σαφής, ἐναργής, φωτεινός (comm. ἀνοιχτός) — *light*, ξηρός — *dry*, ἀλγεινός, ὀδυνηρός, λυπηρός — *painful*, σοβαρός, ὑπερήφανος, ἄκαμπτος, ἀκίνητος, τραχὺς — *stiff*, οὖλος, ἐλικοειδής (v. σγουρός, κατσαρός) — *curly*, δις (comm. δύο φοραῖς) — *twice*.

I. Ἡ ὤς μου (γ. ἡ μύτη μου) αἵματόνει. — (Αὐτή) ἡμάτωσεν ἤδη ὀς τὴν πρῶτην ταύτην. — Θέλετε νὰ μοὶ δώσητε ἓν καθαρὸν ξινόμακτρον; — Ὁ ἀδελφός μου πολ-  
λάκις (συχνάκις) ἔχει ἄλγος (comm. πόνον) τῶν ὠτων του  
(γ. εἰς τὰ αὐτιά του). — Λέγει ὅτι ἡ ὠταλγία εἶναι χεί-  
ρων τῆς ὀδονταλγίας. — Ἐρυθρᾷ (comm. κόκκινα) χεῖλη  
καὶ καθαροὶ λευκοὶ ὀδόντες (γ. καὶ παστρικά ἄσπρα ὀνύ-  
τια) εἶναι τὰ μέγιστα κοσμήματα τοῦ στόματος. — Ὁ  
πῶγων τοῦ Κυρίου τούτου καλύπτει σχεδὸν ὅλον τὸ πρόσ-  
ωπον. — Ἡ Κυρία αὕτη δὲν εἶναι ἀκριβῶς ὠραία, ἀλλ'  
ὁμως (but) ἔχει λίαν ὠραίαν χροίαν τοῦ προσώπου. —  
Ὅποτεν (ὁσάκις, whenever) πάσχω ὑπὸ ψύχους (γ.  
κρύονω), αἰσθάνομαι ἄλγος ἐν τῷ στηθί μου (comm. εἰς  
τὸ στηθός μου). — Πρέπει νὰ ἔχω νέα (γ. καινούργια)  
ὑποδήματα· τὰ παλαιὰ εἶναι τόσον στενὰ, ὥστε πιέξουσιν  
τοὺς πόδας μου καὶ ἰδίως τοὺς δακτύλους. — Χθὲς ἔπε-  
σον ἐπὶ τῶν γονάτων μου, καὶ νῦν ταῦτα εἶναι ὅλως ἀκί-  
νητα. — Ἐχουσιν αἱ ἀδελφαί σου ξανθὴν ἢ καστανόχρουν  
κόμην; — Πᾶσαι ἔχουσιν κόμην καστανόχρουν καὶ μέλανας  
ὀφθαλμούς. — Τὸ παιδίον ἔπεσεν ἐπὶ τῶν νώτων του (γ.  
ἀνάσκελα). — Ἐκοψα τὸν δάκτυλόν μου, ἴδε πῶς αἱμάσ-  
σει. — Ὁ Ἰάσων ἔχει σκληρὰν καὶ τραχεῖαν κόμην (γ.  
μαλλιά), ἀλλ' ὁ ἀδελφός του ἔχει μαλακὴν καὶ ἐλικοειδῆ. —  
Δειξόν μοι τὴν σιαγόνα σου, τὸ μέτωπόν σου καὶ τὰς  
παρειάς σου (γ. τὰ μάγουλά σου)· ποῦ εἶναι τὸ στηθός  
σου, ὁ δεξιὸς ἄγκων σου, ὁ ἀριστερὸς ἀντίχειρ σου (μέγας  
δάκτυλος), ὁ δεξιὸς ὤμος σου καὶ λοιπά;

II. How is it that your cheeks are so pale? — Are you unwell? — No, I am quite well, my cheeks are never very red. — The face is the principal part of the human body. — What is the matter with your eyes? — They are a little inflamed. — I caught cold in the last wind. — I also have pain in my left shoulder, and I fear, I am going to have a sore throat. — That gentleman has light hair, but a dark beard. — I am exceedingly thirsty; my lips and tongue are quite dry with thirst (ἔνεκα δίψης.) — You must have your hair cut,



it is a great deal too long. — You look quite a fright. — Do not put your elbow on my copy-book. — You must keep your hands cleaner, look, how dirty your fingers and your nails are. — When I ran over the street, I fell and hurt my knee. — It is very painful just now. — Man has five senses: (*αἰσθήσεις*): the sense of seeing, of hearing, of tasting, of smelling and of feeling. — Have you ever had the tooth-ache? — No, but I often have a very bad head-ache. — For several days I have had some pain in my chest; if it does not get better, I must send for the doctor. — Hold your tongue; you chatter like a parrot. — Your heart does not feel what your tongue is saying. — My sight is getting very bad. — I cannot read by candle-light at all. —

### Τριακοστὸν Θέμα. (THIRTIETH EXERCISE.)

#### Λέξεις. (WORDS.)

ἐπανάληψις — *repetition*.

ἡ ποινὴ, ἡ τιμωρία — the punishment, ἡ προσοχὴ — the attention, ἡ ἐπιμέλεια — the diligence, ἡ ἀσθένεια, ἡ ἀρρώστια — the illness, ὁ ἐξαδελφος, ἡ ἐξαδέλφη — the cousin, ὁ ἱατρὸς — the physician, ὁ ἀσθενής, ὁ ἄρρωστος — the patient, ὁ διδάσκαλος — the teacher, ὁ μαθητής, ὁ ὑπότροφος, ὁ λόγιος — the scholar, τὸ σφάλμα, τὸ ἀμάρτημα — the mistake, πᾶς τις, ἕκαστος — everybody, ἀποφεύγω — I avoid, ἀντιγράφω — I copy, εἶμαι ἄξιος — I deserve, δυστυχής — unhappy, βραδύς (v. ἄργος) — slow, δυσηρεστημένος — discontented, θερμός — hot, ἄτακτος — naughty, ἀρμόδιος, πρέπων, προσήκων — proper, αὐστηρὸς — severe, ἀπρόσεκτος — inattentive, καλῶς, κομψῶς — nicely, τὸ λιθόστρωτον — the pavement, ἡ πρόσοψις, ἡ ἄποψις, τὸ θέαμα, ἡ γνώμη — the view, ἡ ἀτραπὸς, ἡ δίοδος (v. τὸ μονοπάτι) — the foot-path, ἡ ὁδὸς, ἡ πορεία — the road, ὁ πεζὸς, ὁ ὁδίτης, ὁ ὁδοιπόρος — the foot-passenger, ὁ χειμὼν — the winter, τὸ θέρος (comm. τὸ καλοκαίριον) — the summer, τὸ ἔαρ (comm. ἡ ἀνοιξίς) — the spring, τὸ φθινόπωρον — the autumn, ὁ κάτοικος — the inhabitant, ἐπεθύμουν — I should like, ὁπτῶ (comm. ζυμώνω, ψήνω) — I bake,



ἀποθνήσκω, τελευτῶ — I die, καταστρέφω, διαφθείρω — I spoil, ζωοποιῶ, ζωογονῶ, ἀναζωογονῶ — I enliven, εὐρύς, πλατύς — wide, broad, στενός, στενόχωρος — narrow, περιέχων, περιβάλλων, περικείμενος — surrounding, περίφοβος, περιδεής — afraid, δέόμενος — wanting, ὀλερός, κατηφής, σκυθρωπός — dull, εὐπορος — wealthy, ὑγρός, νοτερός (v. βρεγμένος) — wet.

I. Δὲν δύνamai ἔτι νὰ φάγω τοῦτον τὸν ζωμὸν (comm. τὴν σοῦπαν). εἶναι ἔτι λίαν θερμός. — Πρῶτερον ἡδυνάμην νὰ τρώω πολὺ θερμότερας τροφὰς ἢ νῦν. — Ἡμεῖς πάντες ἐπεθυμοῦμεν νὰ περιπατήσωμεν ταύτην τὴν πρωΐαν, ἀλλὰ δὲν μᾶς ἐπετρέπετο (but we were not allowed), διότι ὁ καιρὸς ἦτο πολὺ κακός. — Ὁ ἱατρός δὲν ἤθελε νὰ ἐπισκεφθῇ τὸν ἀσθενῆ, διότι ἡ ἀσθένεια δὲν ἦτο ἐπικίνδυνος. — Ἡδύνασο νὰ ἀναγινώσκῃς, ὅτε ἦσο (v. ἦσουν) ἔξ ἑτῶν τὴν ἡλικίαν; — Ἡδυνάμην νὰ ἀναγινώσκω καὶ νὰ γράφω, ὅτε ἦμην (v. ἦμουν) πέντε ἑτῶν τὴν ἡλικίαν. — Ὡφειλον νὰ ἀντιγράψω ὅλα τὰ θέματά μου, διότι εἶχον κάμει παρὰ πολλὰ σφάλματα. — Ὁ διδάσκαλος ἦτο λίαν δυσηρεσθημένος ἐκ τῆς ἐργασίας μου. — Ἐλαβον μίαν αὐστηράν τιμωρίαν. — Ἡδύνασο νὰ ἀποφύγῃς τὴν ποινὴν ταύτην διὰ τῆς προσηκούσης προσοχῆς καὶ πλείονος ἐπιμελείας. — Ὀκνηροὶ καὶ ἀπρόσεκτοι μαθηταὶ εἶναι ἄξιοι αὐστηρᾶς ποινῆς. — Δὲν ἡδυνάμην νὰ κοιμηθῶ τὴν παρελθούσαν νύκτα, διότι εἶχον σφοδρὰν (violent) ὀδονταλγίαν. — Ἡ ὀδονταλγία (comm. ὁ πονόδοντας) εἶναι λίαν δυσάρεστος ἀσθένεια· (αὐτὴ) καθιστᾷ (makes) ἕκαστον λίαν δυστυχῆ.

II. Ἡ μήτηρ μου ἤθελε χθὲς νὰ ζυμώσῃ ἄρτον (v. ψωμί), ἀλλὰ δὲν ἡδύνατο νὰ λάβῃ ἄλευρον (v. ἄλεῦρι). — Τὰ παιδιὰ δὲν ἔπρεπε νὰ παίζωσιν ἐν τῷ κήπῳ, διότι ἦτο πολλὴ ὑγρασία καὶ ψῦχος. — (Αὐτὰ) δύνανται νὰ περιπατήσωσιν αὖριον; — Μάλιστα, δύνανται, ἐὰν ὁ καιρὸς ᾖναι ὥραϊος. — (Αὐτὰ) ἡδύνατο μάλιστα νὰ ἐξέλθωσι τοῦτο τὸ ἀπόγευμα, ἐὰν δὲν εἶχον νὰ ἐργασθῶσι τόσον πολὺ. — Ἡμεῖς ἠθέλομεν ἐξέρχεσθαι (θὰ ἐξηρχόμεθα) συχνότερον, ἐὰν εἶχομεν καλλιτέρας ὁδοὺς. — Ἐφυνεύσατε ἤδη τοὺς ἐρεβίνθους καὶ φασιόλους σας (v. τὰ ρεβίθια

καὶ φασούλια σας); — Οὐχί, ὀύχι ἔτι, ὁ κηπουρὸς θὰ ἐφύτευε (ἤθελε φυτεύσει) αὐτοὺς τὴν προσεχῇ ἐβδομαΐδα, ἐὰν δὲν ἦτο τόση ὑγρασία (so wet) ἐν τῷ κήπῳ μας. — Πρέπει νὰ περιμείνωμεν, ἕως ὅτου γεινῇ περισσοτέρα ξηρασία (till it will be drier). — Ἦθειλον καταστραφῇ (θὰ κατεστρέφοντο), ἐὰν ἠθέλωμεν φυτεύσει αὐτοὺς τώρα. — Φορῶ πάντοτε μάλλινα (woolen) περιπόδια χειμῶνα καὶ θέρος. — Τὸ θέρος ἐπεθύμουν νὰ φορῶ βαμβάκινα περιπόδια, ἐὰν οἱ γονεῖς μου ἤθειλον μοι ἐπιτρέψει τοῦτο, διότι πρέπει νὰ ἦναι πολλῶ ἀναψυκτικώτερα καὶ εὐαρεστοτέρα. — Ἦθέλετε ἔχει περισσότερα πτηνὰ ἐν τῷ κήπῳ σας, ἐὰν δὲν ἠθέλετε καταστρέφει πάντοτε τὰς νεοσσας των. — Τὰ κελαδοῦντα πτηνὰ μᾶς ἐγκαταλείπουσιν (ἐγκαταλείπουσιν ἡμᾶς) τὸ φθινόπωρον καὶ ἐπανέρχονται τὸ ἔαρ. — Δὲν ἠθέλετε ἀγαπᾶ ὠραῖα ὠδικὰ πτηνὰ ἐν τῷ κήπῳ σας; — Ἡ πόλις αὕτη θὰ ἦτο (ἤθελεν εἶσθαι) λίαν μελαγχολικὴ (κατηφής), ἐὰν δὲν εἴχομεν στρατιώτας νὰ ἀναζωογονῶσιν αὐτὴν ὀλίγον. — Οἱ κάτοικοι τῆς πόλεως αὐτῆς θὰ ἦσαν εὐπορώτεροι, ἐὰν ἦσαν ἐπιμελέστεροι. — Δὲν ἤθελες τιμωρηθῇ τόσον συχνάκις, ἐὰν ἐμάνθανες τὸ μάθημά σου καλλίτερον. — Δὲν θὰ ἦσαν οἱ ἀνθρώποι εὐτυχέστεροι, ἐὰν ἦσαν μᾶλλον εὐχαριστημένοι;

I. Can your little brother <sup>now</sup> run now? — Yes, he runs now very nicely; but he could not run, when he was two years old. — He began very late. — You may play in the garden, when you have finished your exercise. — You might have finished it by this time; you are too slow over your work. — I called my cousin several times, and although he heard me, he would not come. — He is sometimes very naughty and disobedient. — The children were so tired, that they could not walk any longer; I was therefore obliged to take a carriage. — Why did you not go to the theatre last night? — I was not allowed. — I was obliged to write my exercise again, having made so many mistakes. — Why have you not watered your flowers? — I could not, because the gardener was using the watering-can the whole even-

ing. — I will water them to-morrow morning. — First I would not take a walk this afternoon, because I had no one to go with me, and afterwards I was not allowed to go out, because it was so windy and rainy (ἦτο πολὺς ἄνεμος καὶ βροχή). —

II. The streets of this town are very straight; but I should like them much better, if they were wider. — The whole town would be much prettier, if the streets were not so narrow. — The pavement is good enough, only a foot-path for the foot-passengers is wanting. — It is too small a town; I should not like to live in it. — I would rather live in a village. — You would not like to live here either (Δὲν θὰ εὐχαριστεῖσο λοιπὸν νὰ ζῇς ἐνταῦθα); should you? — Perhaps not, but I should prefer this place to a village. — Is this town a fortress? — No, it is not a fortress, but here are several regiments of soldiers. — Which are the most remarkable buildings? — The town-hall and the exchange. — One of the churches has a very high steeple; if you like, we will go up to have a view of the town and the surrounding country (μίαν πρόσοψιν τῆς πόλεως καὶ τῆς περικειμένης χώρας). — Look, how dark the sky is getting! — I fear we shall have rain before we come home. — A black cloud is coming over (ἐπέρχεται); it looks as if it were going to hail. — We have not had any rain for a month. — The gardens and fields are exceedingly dry; if it does not rain soon, all the plants will die. — It would rain, if we had not always such a cold wind. — I should like to have a thunderstorm; I like a thunderstorm, particularly if it is not near. — I know, my mother and sisters would not like it; they are always afraid, when there is a thunderstorm. —

## Οἰκογενειακαὶ ἐπιστολαὶ — FAMILY LETTERS.

1. Ὁ Γεώργιος πρὸς τὴν ἀδελφὴν τοῦ Ἰωάννα  
(Jane.)

Ἐν Λονδίῳ, τῇ 15ῃ Ἰανουαρίου, 1885.

Ἀγαπητὴ Ἰωάννα,

Ἐπεσχέθην νὰ σοὶ γράψω μετὰ διαμονὴν μιᾶς ἐβδομάδος ἐν τῷ σχολείῳ· ὅθεν πληρῶ νῦν τὴν ὑπόσχεσίν μου. Γνωρίζω ἤδη ὅλα τὰ ὀνόματα τῶν παιδῶν, ἂν καὶ οὗτοι, ἐξαιρουμένου τοῦ μικροῦ ἀδελφοῦ τοῦ Καρόλου Ἐδουάρδου, μοὶ ἦσαν ὅλως ξένοι. Ὑπάρχουσι πλέον τῶν εἴκοσι παιδῶν· ἔχομεν δὲ ἐν τῇ πλατείᾳ τῶν παιγνιδίων μερικὰ διασκεδαστικὰ παιγνίδια.

Περιπατοῦμεν (ἐξερχόμεθα εἰς περίπατον) συχνάκις, ἰδίως κατὰ τὰς παύσεις (σχολὰς) ἡμισείας ἡμέρας, ἢ μετὰ τοῦ ἰδίου διδασκάλου ἢ μετὰ τοῦ βοηθοῦ. Ἐνίοτε μεταβαίνομεν (πηγαίνομεν) εἰς τὸν λόφον τῶν ἡρανθέμων, ὅθεν τις ἔχει μίαν ὠραίαν πρόσοψιν τοῦ Λονδίνου καὶ τῆς πέριξ χώρας, συχνότερον ὅμως εἰς τὰς πλησίον τοῦ σχολείου πεδιάδας.

Χθὲς ἐδείχθην πρῶτος τῆς τάξεώς μου (εἰς τὴν τάξιν μου) ἐν τῇ γεωγραφίᾳ. Παρακαλῶ, λέγε εἰς τὴν μητέρα, ὅτι ἐπεθύμουν νὰ ἔλθῃ ἐντὸς ὀλίγου νὰ μὲ ἐπισκεφθῇ.

Διαμένω, ἀγαπητὴ ἀδελφή,

ὁ ἀγαπῶν σε ἀδελφὸς

Γεώργιος.

μετὰ διαμονὴν μιᾶς ἐβδομάδος ἐν τῷ σχολείῳ, after I have been one week a school. — ἐξαιρουμένου . . . . ., except. — ἐν τῇ πλατείᾳ τῶν παιγνιδίων, in the playground. — διασκεδαστικὰ, amusing. — παιγνίδια, games. — παύσεις ἡμισείας ἡμέρας, half-holidays. — μετὰ τοῦ ἰδίου διδασκάλου, . . . . . with the teacher himself. — εἰς τὸν λόφον τῶν ἡρανθέμων, in the Primrose-hill. — πρόσοψιν, view. — ἐδείχθην πρῶτος τῆς τάξεώς μου, I became the first of my class. — ὁ ἀγαπῶν σε, your affectionate.



## 2. Ἡ Ἰωάννα πρὸς τὸν Γεώργιον.

Ἐν Λιβερπούλῃ, τῇ 8ῃ Ἀπριλίου, 1885.

Ἀγαπητέ μοι Γεώργιε,

Ἡ ἐπιστολή σου παρέσχεν εἰς ἡμᾶς ὅλους (εἰς ὅλους μας) μεγάλην χαράν. Δεικνύεις ὅτι συμμορφοῦσαι πρὸς τὰς διατάξεις καὶ τὰς ὑποχρεώσεις τοῦ σχολείου, ὡς ἔαν ἦσο αὐτοῦ ἤδη ἔν ἔτος.

Ὁ πατήρ λέγει, ὅτι θὰ σὲ ἐπισκεφθῇ, ὅτε σὺ ἤκιστα τοῦτο περιμένεις. Εἶναι δὲ νῦν εὐκόλον εἰς αὐτὸν νὰ ἔλθῃ πρὸς ἐσέ, καθ' ὅσον ὁ νέος σιδηροδρόμος εἶναι νῦν τετελεσμένος, ὅστις θὰ ἀφήσῃ αὐτὸν ἐν τῷ σταθμῷ, ὁ ὁποῖος εἶναι πλησίον τοῦ σχολείου σου. Ἐκεῖθεν λεωφορεία θὰ μεταφέρωσιν (θὰ μετενέγκωσιν, θὰ μεταβιβάσωσιν) αὐτὸν εὐκόλως εἰς αὐτὸ τὸ κτίριον τοῦ σχολείου. Ἡ μήτηρ λέγει, ὅτι εἶσαι καλὸν παιδίον (ν. καλὸ παιδί), διότι κατέστης ὁ πρῶτος τῆς τάξεώς σου. Αὐτὴ εἰκάζει (συμπεραίνει, νομίζει), ὅτι (σὺ) θὰ τελειώσῃς τὴν μικρὰν γεωγραφίαν μετ' ὀλίγον· ὥστε μετὰ ταῦτα ὁ Κύριος Ἀμβρόσιος θὰ προμηθεύσῃ μίαν ἄλλην μεγαλειτέραν δι' ἐσέ.

Χαίρομεν μανθάνοντες ὅτι ἐξέρχεσθε συχνάκις διὰ νὰ ἀπολαύσῃτε τὸν καθαρὸν ἀέρα. Τοῦτο θὰ σὲ καταστήσῃ (κάμνῃ) ὑγιᾶ καὶ ὀωμαλέον. Ἐὰν ἔχῃς ἀνάγκην πράγματός τινος, εἰδοποίησόν μας (ἡμᾶς). Πάντοτε ὅμως τοῦλάχιστον κατὰ δεκαπενθημερίαν πέμψον πρὸς ἡμᾶς μίαν ἐπιστολήν (ν. στεῖλέ μας ἓνα γράμμα). Μετ' ὀλίγον θὰ ἔλθωμεν νὰ σὲ ἐπισκεφθῶμεν, ἀλλὰ πρὸς τὸ παρὸν δὲν πρέπει ἀκόμη νὰ μᾶς περιμένῃς, διότι ἡ μήτηρ (ν. ἡ μη-

παρέσχεν εἰς ἡμᾶς, gave us. — Δεικνύεις ὅτι συμμορφοῦσαι, You seem to fall in with . . . . — διατάξεις καὶ ὑποχρεώσεις, plans and duties. — καθ' ὅσον, as. — ὅστις θὰ ἀφήσῃ αὐτόν, which will put him down. — ἐν τῷ σταθμῷ, in the station. — λεωφορεῖα, omnibuses. — κατέστης, you have been. — εἰκάζει, supposes. — θὰ προμηθεύσῃ, will procure. — χαίρομεν μανθάνοντες, we are glad to hear. — διὰ νὰ ἀπολαύσῃτε, in order to enjoy. — Ἐὰν ἔχῃς ἀνάγκην, if you want. — εἰδοποίησόν μας, let us know. — πάντοτε ὅμως τούλάχιστον, but by all means at least. — κατὰ δεκαπενθημερίαν, every fortnight. — μετ' ὀλίγον, soon. — πρὸς τὸ παρὸν, for the present. — δὲν πρέπει ἀκόμη, you must not yet. —



τέρα) νομίζει καλλίτερον νὰ ἀναβάλῃ τὴν ἐπίσκεψιν. "Ολοι στέλλομεν εἰς ἐσὲ ἐγκαρδίου ἀσπασμούς.

Ἡ ἀγαπῶσά σε ἀδελφῇ

Ἰωάννα.

νὰ ἀναβάλῃ, to postpone.

### 3. Ὁ Ἐδουάρδος πρὸς τὸν πατέρα του.

Ἐν Ἐτωνίᾳ, τῇ 18ῃ Μαρτίου, 1885.

Σεβαστέ μοι πάτερ,

Μετὰ ἀμαξοδρομίαν εὐάρεστον ἐπὶ τοῦ μεγάλου βορείου σιδηροδρόμου ἐν μιᾷ ἀμάξῃ δευτέρας τάξεως ἀφίχθην ἐν-  
ταῦθα (comm. ἔφθασα ἐδῶ) περὶ τὴν τετάρτην ὥραν μ. μ.  
(μετὰ μεσημβρίαν), ἀπὸ δὲ τοῦ σταθμοῦ μέχρι τῆς οἰκίας  
τοῦ διδάκτορος Κυρίου Πατρικίου εἶναι περίπου τρία  
ἀγγλικά μίλια. Ἐγείνα δεκτὸς μετὰ μεγάλης καλωσύνης  
παρὰ τῆς οἰκογενείας. Εὗρον ὅτι ὀλίγοι μόνον ἐκ τῶν  
παιδῶν εἶχον ἐπανελθεῖ, οἱ δὲ πλείστοι ἐξ αὐτῶν περιμέ-  
νονται νὰ ἐπιστρέψωσι ταύτην τὴν ἐβδομάδα ἢ ἐν ἀρχῇ  
τῆς προσεχοῦς. Πλὴν ἐμοῦ ἦλθον ἤδη καὶ πέντε νέοι  
ὑπότροφοι.

Ὅφειλω νὰ ὁμολογήσω, ὅτι ἤμην λίαν καταβεβλημένος  
(κατηφής, μελαγχολικός) ὅλην τὴν ἐσπέραν, καθ' ὅσον δὲν  
ἠδυνάμην νὰ ἀπομακρύνω τὰς σκέψεις μου ἀπὸ τοῦ πα-  
τρικοῦ μου οἴκου, ἀφ' ὅλων τῶν προσφιλῶν συγγενῶν αὐ-  
τόθι καὶ ὅλων τῶν τέρψεών μου, τολμῶ δὲ νὰ εἴπω (ἐὰν  
μοὶ ἐπιτρέπεται νὰ ἐκφρασθῶ οὕτω), ὅτι ἔκλαιον καθ'  
ὑπνον. Ἐπειδὴ ὁμως ὑπεσχέθην ὑμῖν (σᾶς ὑπεσχέθην),  
ὅτι θὰ ἤμαι ἐπιμελής ἐν τῇ ἐξακολουθήσει τῶν μελετῶν

Ἐν Ἐτωνίᾳ, Eton. — ἀμαξοδρομίαν, ride. — βορείου σιδηρο-  
δρόμου, Northern Railway. — ἀμάξῃ δευτέρας τάξεως, second-class  
carriage. — ἔγινα δεκτὸς, I was received. — ὑπότροφος, pupils  
(boarders). — πλὴν ἐμοῦ, besides myself. — ὀφείλω νὰ ὁμολογήσω,  
I must confess. — καταβεβλημένος, dull. — νὰ ἀπομακρύνω, to di-  
vert. — πατρικοῦ, parental. — τολμῶ δὲ νὰ εἴπω, I dare say. —  
ἐὰν μοὶ ἐπιτρέπεται νὰ . . . , if I am allowed to . . . — ἐν τῇ  
ἐξακολουθήσει, in the pursuit. —

μου (σπουδῶν μου), διὰ τοῦτο πρέπει (ὀφείλω) νὰ προσπαθῶ νὰ καταβάλω (νὰ ὑποτάξω) τὰ αἰσθήματά μου καὶ νὰ ἀντικαταστήσω τὴν ἀπώλειάν μου διὰ συχνῆς ἀλληλογραφίας.

Ἡ θέσις τῆς οἰκίας εἶναι ἀρκούντως εὐάρεστος, ἡ δὲ περὶ αὐτὴν χώρα πιθανὸν νὰ μᾶς παράσχη εὐαρέστους τινὰς περιπάτους. Ἡ πρώτη κωδωνοκρουσία διὰ τὸ γεῦμα ἤχησεν· ὥστε θὰ ἐγκαταλίπω (θὰ ἀφήσω) τὰ περαιτέρω, ἕως ὅτου γράψω πάλιν πρὸς ὑμᾶς. Παρακαλῶ, ἀσπάσθητι τὴν μητέρα, τοὺς ἀδελφούς καὶ τὰς ἀδελφάς μου.

Διατελῶ ὦν, σεβαστέ μοι πάτερ,

ὁ εὐπειθὴς υἱός σου E.

πρέπει νὰ προσπαθῶσω, I must endeavour. — νὰ καταβάλω, to repress. — νὰ ἀντικαταστήσω, to make up, to replace. — ἀλληλογραφία, correspondence. — ἡ δὲ περὶ αὐτὴν χώρα, the surrounding country. — πιθανὸν νὰ μᾶς παράσχη, is likely to afford us. — ἡ πρώτη κωδωνοκρουσία . . . . ἤχησεν, the first bell . . . . has been ringing. — θὰ ἐγκαταλίπω τὰ περαιτέρω, I will leave further particulars. — ἕως ὅτου γράψω, till I shall write. — παρακαλῶ, ἀσπάσθητι, please give my love. — διατελῶ ὦν, I remain. — ὁ εὐπειθὴς υἱός σου, your dutiful son.

#### 4. Ὁ Θωμᾶς πρὸς τὴν μητέρα του.

Ἐν τῇ Σχολῇ Οὐέλλιγκτῶνος, τῇ 22α Μαΐου, 1885.

Σεβαστή μοι μῆτερ,

Δέχθητι, παρακαλῶ, τὰς πολλὰς μου εὐχαριστήσεις διὰ τὸ εὐαπόδεκτον δῶρον, τὸ ὅποῖον (ὅπερ) τὴν παρελθούσαν ἑβδομάδα παρὰ σοῦ ἔλαβον. Τὰ γαλλικὰ καὶ γερμανικὰ βιβλία ἦσαν ἀκριβῶς ἐκεῖνα, τῶν ὁποίων εἶχον ἀνάγκην. Διαλέγομαι (ὁμιλῶ) νῦν γαλλιστὶ μετ' ἀνεκτῆς εὐχερείας καὶ δύναμαι νὰ ἀναγινώσκω καὶ νὰ μεταφράζω καὶ γερμανιστὶ.

Ἐν τῇ Σχολῇ Οὐέλλιγκτῶνος, Wellington College. — δέχθητι, παρακαλῶ, accept please. — διὰ τὸ εὐαπόδεκτον δῶρον, for the welcome present. — ἀκριβῶς, just. — τῶν ὁποίων εἶχον ἀνάγκην, which I wanted. — διαλέγομαι, I converse. — μετ' ἀνεκτῆς εὐχερείας, with tolerable fluency (ease). — γαλλιστὶ, French. — νὰ μεταφράζω, to translate. — καὶ γερμανιστὶ, also German. —

Ὁ καιρὸς ὑπῆρξεν εὐάρεστος ἐπὶ πολλὰς ἐβδομάδας, ἀλλ' ὅμως εἶναι μεγάλη ξηρασία καὶ οἱ ἀγρόται ἤθελον χαρῇ, ἐὰν ἔβρεχεν ὀλίγον, οὐχ ἦττον οἱ λειμῶνες φαίνονται ὠραῖοι καὶ πράσινοι, ὁμοίως δὲ καὶ ὁ σίτος καὶ οἱ λοιποὶ καρποὶ τοῦ ἀγροῦ.

Πρὸ δεκατεσσάρων περίπου ἡμερῶν εἶχομεν μεγάλην εὐθυμίαν. Τὴν ὀγδόην Μαΐου ἦσαν τὰ γενέθλια τοῦ Κυρίου Νεοκλέους καὶ ὅλοι οἱ παῖδες ἐζήτησαν παρακλητικῶς μίαν ἑορτὴν, ἥτις καὶ παρεχωρήθη ἡμῖν. Ἐπειδὴ δὲ ἦτον ὠραία ἡμέρα, ἐκάμαμεν ἓνα μακρὸν περίπατον τὸ ἀπόγευμα. Μετέβημεν (ἐπήγαμεν) εἰς τὸ χωρίον Γεθσιμανὴν, τὸ ὁποῖον κείται ἐν μέρει μὲν ἐπὶ τινος λόφου, ἐν μέρει δὲ ἐν τινι ὠραίᾳ κοιλάδι. Ἡ θέσις τοῦ χωρίου τούτου εἶναι ἔξοχος καὶ πᾶσα ἡ περίχωρος τερπνὴ. Πορευόμενοι διήλθομεν διὰ πολλῶν γεωργικῶν οἰκημάτων, ἐξ ὧν τὰ πλεῖστα παρίστανον ὅψιν τινὰ λίαν φιλόφρονα, καθ' ὅσον ταῦτα ἐκτὸς τοῦ κήπου τοῦ μαγειρείου καὶ τοῦ τῶν ἀνθέων συνήπτοντο καὶ μετὰ τινος κήπου καρπῶν, ἔνθα τὰ καρποφόρα δένδρα ἴσταντο ἀκριβῶς ἐν πλήρει ἀκμῇ. Ἐπὶ μακρὸν χρόνον δὲν ἀπήλαυσα τόσον πολὺ ἓνα τοιοῦτον περίπατον, καίπερ ὦν ἐπὶ τέλους λίαν κεκμηκώς.

Ἀρχίζομεν ἤδη νὰ σκεπτώμεθα περὶ τῶν ἑορτῶν (παύσεων) τοῦ θέρους, τινὲς δὲ τῶν παιδῶν ἡρόιθμῃσαν (ἐμέτηρῃσαν) ἤδη καὶ τὰς ἡμέρας, αἵτινες πρέπει νὰ παρέλθωσι, πρὶν δυνηθῶσι νὰ ἐπικνέλωσιν (ἐπιστρέψωσιν) εἰς τοὺς οἰκείους τῶν, καὶ γὰρ συνανήκω εἰς τούτους. Ἄν καὶ εἶμαι

ὁ καιρὸς ὑπῆρξεν, the weather has been. — ξηρασία, dryness. — οἱ ἀγρόται ἤθελον χαρῇ, the country people would be glad. — οὐχ ἦττον, notwithstanding. — φαίνονται, look. — μεγάλην εὐθυμίαν, great joy. — τὰ γενέθλια, the birthday. — ἐζήτησαν παρακλητικῶς, they asked for. — ἑορτὴν, holiday. — παρεχωρήθη, has been granted. — τὸ ἀπόγευμα, the afternoon. — μετέβημεν, we went. — ἐν μέρει μὲν . . . . ἐν μέρει δὲ, partly . . . . partly. — περίχωρος and περίξ χώρα, the surrounding country. — πορευόμενοι διήλθομεν, on our way we passed through . . . . — γεωργικῶν οἰκημάτων, farms. — παρίστανον ὅψιν, presented an appearance. — συνήπτοντο, were connected. — ἐν πλήρει ἀκμῇ, in full bloom. — δὲν ἀπήλαυσα, I did not enjoy. — περὶ τῶν ἑορτῶν τοῦ θέρους, of the midsummer holidays. — ἡρόιθμῃσαν, have counted. — νὰ παρέλθωσι, to elapse. — καὶ γὰρ συνανήκω, and I belong. —

μακράν ὑμῶν τόσα μίλια, ἐν τούτοις τέρπομαι διανοούμενος, ὅτι διὰ τῆς μαγικῆς ταχύτητος τῶν σιδηροδρόμων δύναμαι νὰ ἦμαι ἐνώπιον ὑμῶν ἐν χρόνῳ ἐλάχιστον τῶν τριῶν ὥρων. Ἡ ἰδέα αὕτη μὲ ἐμψυχώνει νὰ περιμένω μεθ' ὑπομονῆς τὸν ἔλευσιν τῶν παύσεων, ὅτε οὐδὲ στιγμήν θὰ ἀφῆσω νὰ ἀπολεσθῇ, πρὶν εὐτυχῆσω νὰ ἐπανίδω τοὺς προσφιλεῖς οἰκείους μου. Ἐπὶ τοῦ παρόντος διαμένω, σεβαστή μοι μῆτερ,

ὁ εὐπειθὴς καὶ ἀγάπης ἔμπλεως υἱός σου

Θωμᾶς.

τόσα, so many. — τέρπομαι διανοούμενος, I am glad to think. — ἐνώπιον ὑμῶν, in your presence. — μὲ ἐμψυχώνει, encourages me. — ἀγάπης ἔμπλεως, loving.

## 5. Ὁ Ἀλβέρτος πρὸς τὸν φίλον του Φρειδερίκον.

Φίλτατε Φρειδερίκε,

Σοὶ ὑπεσχέθην νὰ σοὶ στείλω μίαν περιγραφὴν τοῦ νέου σχολείου μου, εἰς τὸ ὁποῖον πρὸ ἑνὸς περίπου μηνὸς ἦλθον καὶ τὸ ὁποῖον δύναμαι νὰ εἶπω ὅτι ἀγαπῶ κατ' ἐξοχήν.

Τὸ οἶκημα ἦτο πρότερον παλάτιον (manor-house) καὶ φέρει ἔτι τὸ ὄνομα τοῦτο. Μακρὸς περίπατος, ὑπὸ θαυμασίων πτελεῶν ὀριζόμενος, ὁδηγεῖ πρὸς τὴν ἔμπροσθεν πύλην· κεῖται δὲ τοῦτο τερπνῶς ἐν τέλει τοῦ χωρίου. Τὸ ἔδαφος περὶ τὸ οἶκημα εἶναι ὅλως κεκαλυμμένον μετ' ἄμμου καὶ ἀρκοῦντως ἐκτεταμένον διὰ τὰ συνήθη παιγνίδια, διὰ τὸ σφαιροπαίγνιον (τὸ σφαίρισμα) ὅμως δυνάμεθα νὰ ἔχωμεν εὐρύτεραν πεδιάδα. Μερικοὶ παῖδες εἶναι, ὡς φαίνεται, καλοὶ σφαιρισταί, ἀλλὰ περὶ τούτου θὰ σοὶ γράψω πλειότερον, ἅμα ἀρχίσωσι τὰ παιγνίδιά μας.

περιγραφὴν, description. — καὶ τὸ ὁποῖον δύναμαι νὰ εἶπω ὅτι ἀγαπῶ, and which I may say I like. — κατ' ἐξοχήν, extremely. — καὶ φέρει ἔτι τὸ . . . ., and still goes by . . . . — ὀριζόμενος, bordered. — ὑπὸ θαυμασίων πτελεῶν, by admirable elm trees. — ὁδηγεῖ πρὸς τὴν ἔμπροσθεν πύλην, leads to the frontgate. — τερπνῶς, agreeably. — τὸ ἔδαφος, the ground. — τὸ σφαιροπαίγνιον, the cricket. — ὡς φαίνεται, as it seems. —



Πλὴν τοῦ σχολάρχου, ὅστις διδάσκει τὰς ἀρχαίας γλώσσας, εἶναι ἑνταῦθα ἔτι δύο βοηθοί, ὧν ὁ μὲν διδάσκει τὴν ἀγγλικὴν, τὴν γραφὴν καὶ τὴν ἀρίθμησην, ὁ δὲ, εἰς ἀλλοδαπὸς, διδάσκει τὴν γαλλικὴν καὶ τὴν ἰχνογραφίαν.

Οἱ περίπατοί μας εἶναι λίαν συχνοί. Ἐνίοτε ἀναβαίνομεν ἐπὶ ὑψηλοῦ λόφου, ὁ ὁποῖος ἀπέχει τοῦ σχολείου περίπου δύο μίλια. Πρέπει δὲ νὰ ὁμολογήσω, ὅτι οὗτος εἶναι καὶ θὰ ᾗναι πάντοτε ὁ προσφιλέστερος περίπατός μου, διότι ἀπὸ τῆς κορυφῆς τοῦ λόφου τούτου δύναμαι νὰ ἴδω τοὺς πύργους τῆς γενεθλίου πόλεώς μου, οὗτοι δὲ εἶναι τὰ πρῶτα ἀντικείμενα, τὰ ὅποια θεωρῶ, ἅμα ἀνέλθω ἐπὶ τῆς κορυφῆς. Ὑπάρχει δὲ καὶ μικρὸν ποτάμιον ἐν τῇ κοιλάδι, ὅπερ παρέχει ἓνα λουτρῶνα ἀσφαλῆ καὶ μεμονωμένον. Ἡ τέρψις τῶν λουτρῶν ἐν τούτοις μέλλει ἔτι νὰ ἔλθῃ, καθ' ὅσον νῦν εἶναι ἔτι πολὺ ψῦχος διὰ λουτρά.

Παρακαλῶ, ἀγαπητὲ Φρειδερίκε, νὰ ἀσπασθῇς ἐκ μέρους μου τὴν Κυρίαν μητέρα σου καὶ τὰς ἀδελφάς σου καὶ εἶμαι πάντοτε

ὁ ἀγαπῶν σε φίλος Α.

πλὴν τοῦ σχολάρχου, besides the head-master. — τὰς ἀρχαίας γλώσσας, the classics. — βοηθοί, assistant-masters. — (τὴν) ἀρίθμησην, (the) cyphering. — εἰς ἀλλοδαπὸς, a foreigner. — (τὴν) ἰχνογραφίαν, (the) drawing. — συχνοί, frequent. — ἀναβαίνομεν, ascend. — ὁ ὁποῖος ἀπέχει, which is in a distance of . . . , from . . . — ὁ προσφιλέστερος περίπατός μου, my favourite walk. — τῆς γενεθλίου πόλεώς μου, of my native city. — τὰ ὅποια θεωρῶ, at which I look. — ἐν τῇ κοιλάδι, in the valley. — λουτρῶνα ἀσφαλῆ καὶ μεμονωμένον, a safe and retired bathing-place. — παρέχει, affords. — ἡ τέρψις . . . , the pleasure. — ἐν τούτοις μέλλει ἔτι νὰ ἔλθῃ, has however yet to come. — διὰ λουτρά, for bathing. — νὰ ἀσπασθῇς ἐκ μέρους μου, to give my regards.

## 6. Ἡ Καρολίνα πρὸς τὴν φίλην τῆς Γεωργιάναν.

Φιλτάτῃ Γεωργιάνα,

Εὐχαρίστως θὰ μάθῃς, ὅτι ἡ μήτηρ συγκατένευσε προθύμως εἰς τὴν παρακλήσίν μου καὶ μοι ἐπέτρεψε νὰ

εὐχαρίστως θὰ μάθῃς, you will be pleased to hear. — συγκατένευσε προθύμως, has kindly complied. — παρακλήσιν, request. — νὰ



ἐκλέξω καὶ προσκαλέσω δώδεκα φίλας μου νὰ διαγάγωσι τὴν ἐσπέραν τῆς προσεχοῦς πέμπτης παρ' ἐμοί, καθ' ἣν ἡμέραν εἶναι τὰ γενέθλιά μου. Ὅθεν ἐλπίζω, ὅτι θὰ ἦσαι εἰς θέσιν νὰ ἀποτελέσης ἓν μέλος τῆς συναναστροφῆς.

Παρακαλῶ, ἐλθὲ ἐγκαίρως, διότι ἔχω τὴν ἀνάγκην σου, διὰ νὰ μοι δώσης μικρὰν συμβουλὴν, τίνι τρόπῳ νὰ παρασκευάσω μερικὰ πράγματα. Ὁ πατὴρ μου ὑπεσχέθη νὰ μᾶς δώσῃ μίαν μαγικὴν λυχνίαν, ἔχω δὲ νέα τινὰ παιγνίδια πρὸς διασκέδασίν μας.

Ἦθελον χαρῇ πραγματικῶς νὰ σὲ ἴδω αὔριον, ἐὰν κατὰ περίστασιν ἡδύνασο νὰ μὲ ἐπισκεφθῇς, διότι ἔχω πολλὰ νὰ συζητήσω μετὰ σοῦ.

Μετ' ἐγκαρδίων ἀσπασμῶν, φιλότατή μοι Γεωργιάνα,  
εἶμαι  
ἡ ἀγαπῶσά σε φίλη K.

ἐκλέξω, to make choice. — προσκαλέσω, to invite. — νὰ διαγάγωσι, to spend. — θὰ ἦσαι εἰς θέσιν, you will be able. — νὰ ἀποτελέσης ἓν μέλος τῆς συναναστροφῆς, to form one of the party. — ἐγκαίρως, early. — ἔχω ἀνάγκην σου, I want you. — νὰ παρασκευάσω, to prepare. — τίνι τρόπῳ, how. — μαγικὴν λυχνίαν, magic lantern. — πρὸς διασκέδασίν μας, for our amusement. — ἤθελον χαρῇ πραγματικῶς, I should indeed be glad. — ἐὰν κατὰ περίστασιν ἡδύνασο νὰ μὲ ἐπισκεφθῇς, if you could occasionally (conveniently) call upon me. — νὰ συζητήσω, to talk about. — μετ' ἐγκαρδίων ἀσπασμῶν, with kind regards. — εἶμαι, I am.

## 7. George to his Papa.

London, January the 20<sup>th</sup> 1885.

Dear Papa,

I have just received the new books and playthings you have purchased for me. Accept my very best thanks for your kindness. I like the ship very much indeed, and I can tell the names of some of the ropes and sails,

I have just received, ταύτην τὴν στιγμήν ἔλαβον. — playthings, παιγνίδια. — you have purchased, τὰ ὅποια ἡγόρασας. — Accept, δέχῃτι. — indeed, πραγματικῶς. — tell, νὰ ἐνομάσω. — of some of the ropes and sails, μερικῶν σχοινίων καὶ ἱστίων. —

having so often heard my cousin William, the midshipman describe them. When he returns from his voyage to the Mediterranean, he will explain the whole to me. This sea and the countries about it, I have found in the geography you sent me.

John is going to take me into Hyde-Park this afternoon, to see the people skate on the Serpentine. Some of my cousins will also be there with their skates; but I shall be only a spectator, for Mamma will not allow me to venture on the ice till I am older. I remain, dear Papa,

Your dutiful son G.

having so often heard, ἀκούσας πολλάκις. — my cousin, τὸν ἐξάδελφόν μου. — William, Γουλιέλμον. — midshipman, τὸν ναυτικὸν μαθητήν. — describe, νὰ περιγράψῃ. — When he returns, ὅταν ἐπανέλθῃ (ἐπιστρέψῃ) ἐκ . . — voyage, τοῦ περίπλου (ταξιδίου). — to the Mediterranean, εἰς τὴν Μεσόγειον θάλασσαν. — will explain, νὰ ἀναπτύξῃ. — John is going, ὁ Ἰωάννης διανοεῖται νὰ . . . — Hyde-Park, τὸν Λονδίνειον κήπον. — skate, νὰ παγοδρομῶσι. — Serpentine, ἐπὶ τῆς ὀφιοειδοῦς λίμνης. — with their skates, μετὰ τῶν παγοσανδάλων των. — spectator, θεατής. — to venture on the ice, νὰ τολμήσω νὰ παγοδρομήσω. — till I am older, πρὶν γέινω πρεσβύτερος.

## 8. George to his cousin Charles.

London, July the 25<sup>th</sup> 1885.

My dear cousin,

Mamma desires me to invite you to spend the evening with us to-morrow, if my aunt will permit you to come. A good many of our young friends will also be here, as it is my sister Jane's birthday: therefore do not disappoint us.

Charles, Κάρολος. — desires me, μὲ παραγγέλλει. — to spend, νὰ διαγάγῃς (ν. νὰ περάσῃς). — my aunt, ἡ θεία μου. — will permit, νὰ ἐπιτρέψῃ. — a good many, ἄρκετοί. — do not disappoint us, μὴ ματαιώσῃς τὰς ἐλπίδας μας. —

We went to the Zoological Gardens this morning; and among other strange sights, saw the Hippopotamus. The poor animals could hardly be more comfortably lodged and taken better care of, than is here the case. Some of them seem very fierce, and would no doubt, cause great terror, if their escape were possible; but that is not likely. The mischievous, chatting monkeys greatly amused us. However I must not enter into particulars now; I will tell you all, when I shall have the pleasure of seeing you.

So now, dear Charles, do not forget that we shall fully expect you to-morrow; nor omit to bring your dancing shoes.

Farewell till then, says,

Your affectionate G.

to the Zoological Gardens, εἰς τὸν ζωολογικὸν κήπον. — and among other strange sights, καὶ μετὰ ἄλλων παραδόξων θεαμάτων. — the Hippopotamus, τὸν ἵπποπόταμον. — the poor animals, τὰ πτωχὰ (v. τὰ καυμένα) ζῶα. — could hardly, μόλις ἠδύναντο. — be lodged and taken care of, νὰ τοποθετηθῶσι καὶ νὰ ληφθῇ πρόνοια περὶ αὐτῶν. — more comfortably, εὐμαρέστερον, εὐαρεστότερον. — than it is . . . . . the case, ἢ ὡς συμβαίνει ἐνταῦθα. — fierce, ἄγρια. — no doubt, ἀναμφιβόλως. — would cause, ἤθελον προξενήσει. — terror, τρόμον. — escape, ἀπόδρασις, διαφυγή. — were, ἦτο (ἤθελεν εἶσθαι). — is not likely, εἶναι ἀπίθανον. — the mischievous, chatting monkeys, οἱ κακότροποι, φλύαροι (λάλοι) πίζηκοι. — into particulars, εἰς μερικότητα, εἰς ἰδιαίτερα. — of seeing you, νὰ σὲ ἶδω. — so now, οὕτω λοιπόν. — do not forget, μὴ λησμονῆς. — fully, ἀσφαλῶς, βεβαίως. — I expect, περιμένω. — nor omit, μὴτε νὰ παραλίπῃς. — your dancing shoes, τὰ τοῦ χοροῦ σανδάλιά σου. — farewell till then, ὑγίαινε ἕως τότε. — affectionate, ὁ ἀγαπῶν.

## 9. Charles to George.

Dear George,

You may rely upon my being with you to-morrow, as Mamma has given her permission; and, with your

you may rely upon my being . . . . ., δύνασαι νὰ βεβαιωθῇς ὅτι θὰ ἦμαι . . . . . — her permission, τὴν ἄδειάν της. — with your

leave, I shall bring a school-mate with me, who is a capital dancer, and one that will amuse you with a recitation or two. He spouts a comic piece in such a style, as will greatly delight the party. His name is Bartholomew, but you never saw him. He is spending a few days with us before he leaves for Eton. I stay at home for another week.

So no more at present from

Your worthy cousin Chs.

leave, με τὴν ἄδειάν σου. — a schoolmate, ἓνα συμμαθητὴν. — capital dancer, ἑξοχος χορευτής. — and one that, καὶ ὁ ὁποῖος. — recitation, ἀπαγγελίαν. — he spouts, ἀπαγγέλλει. — comic piece, κωμικὸν τεμάχιον. — in such a style, τοιουτοτρόπως. — will delight, ὃὰ τέρψη, ὃὰ εὐχαριστήσῃ. — the party, τὴν συναναστροφὴν. — Bartholomew, Βαρθολομαῖος. — never, οὐδέποτε. — he is spending, διάγει. — before he leaves for, πρὶν ἀπέλθῃ εἰς . . . — for another week, μίαν ἑτι ἑβδομάδα. — so no more, οὕτως οὐδὲν πλέον.

## 10. Jane to her aunt.

Dear Aunt Margaret,

As yesterday was the anniversary of my birthday, we had a very numerous party, and Mamma allowed us to continue dancing and other amusements till a late hour. We had also music and singing; and a school-fellow of Charles' spoke some pieces so well, and in so comic a style, that he greatly diverted us all.

George, though but a little fellow as you know, took upon himself the office of master of the ceremonies, and I assure you he performed his part with considerable

Margaret, Μαργαρήτα. — anniversary, ἐτήσιος ἑορτή. — a very numerous party, μίαν λίαν πολυάριθμον συναναστροφὴν. — to continue dancing, νὰ ἐξακολουθήσωμεν χορεύοντες. — till a late hour, μέχρι βασιλείας νυκτός. — singing, ᾄσμα. — spoke, ἐξεφώνησε. — so well and in so comic a style, τόσον καλῶς καὶ τόσον κωμικῶς. — that, ὥστε. — diverted, ἔτερψεν. — though but, ἂν καὶ μόνον. — took upon, ἀνέλαβε. — of master of the ceremonies, τοῦ τελετάρχου. — office, ἀξίωμα. — I assure, βεβαιῶ. — he performed, ἐξετέλεσε. — his part, τὸ μέρος του. — with considerable tact, μετὰ



tact. He goes to a preparatory school next week. It is situated in a pleasant suburb of the metropolis, and he seems to be anxious for the time to arrive for being taken there. Mamma thinks it is proper that he should now begin to mix with other boys of his own age; and indeed he is getting rather unmanageable for the domestic schoolroom, and would be more in his elements with such companions.

He says he will scribble some letters to us when he has time; but we must not expect long ones. Please remember me affectionately to Grandmamma, and believe me to remain

Yours sincerely

Jane.

μεγάλης ἀκριβείας. — preparatory, προπαρασκευαστικὴν, προκαταρκτικὴν. — it is situated, κεῖται. — suburb, προάστειον. — metropolis, μητρόπολις, πρωτεύουσα. — to be anxious, ὅτι δὲν βλέπει νὰ . . . . — for the time to arrive, νὰ ἔλθῃ ὁ καιρὸς. — for being etc., νὰ μεταβῇ ἐκεῖσε. — it is proper, εἶναι καλόν. — should now begin to mix, νὰ ἀρχίσῃ νὰ ἀναμιγνύηται (νὰ συναναστρέφηται). — of his own age, τῆς ἡλικίας του. — unmanageable, ἀκυβέρνητος, ἀνυπότακτος. — rather, μᾶλλον. — for the domestic schoolroom, διὰ τὴν κατ' οἶκον (ἐν οἴκῳ, οἰκιακὴν) διδασκαλίαν. — in his elements, ἐν τῷ στοιχείῳ αὐτοῦ (comm. εἰς τὸ στοιχεῖόν του). — companions, συνέταιροι (comm. σύντροφοι). — he will scribble, ὅα κακογράψῃ (v. ὅα μουνζουρώσῃ). — to remember, νὰ μὲ ἐνθυμίσῃς (νὰ ἀπα-σῇς ἐκ μέρους μου). — Grandmamma, προμήτωρ (comm. προμητέρα, v. γιὰγιά, κυραμάννα). — and believe me to remain, καὶ βεβαιώσῃτι ὅτι διαμένω. — Yours sincerely, ἡ εἰλικρινὴς σου.



## CORRIGENDA ET ADDENDA.

- page 3, line 21, instead of: ὑψηλόν, read: ὑψηλόν.  
 page 3, line 22, instead of: φωνπέντα, read: φωνήεντα.  
 page 8, line 6, instead of: —, read: —.  
 page 9, line 27, after: Ἑρμῆς, add: Ῥόδος, Ῥῆσος.  
 page 10, line 25, instead of: ποῖος εἶσαι., read: ποῖος εἶσαι;  
 page 11, line 3, instead of: παι<sup>δι</sup>ᾶ, read: παιδιᾶ.  
 page 11, line 4, instead of: πουλι<sup>α</sup>ᾶ, read: πουλιᾶ.  
 page 15, line 31, instead of: αὐτοῦ, read: αὐτοῦ.  
 page 16, line 14, instead of: ἐμπιστωσύνη, read: ἐμπιστοσύνη.  
 page 16, line 22, alter the sentence as follows:

Grammarians of the past as well as also of the present time  
 differ in dividing . . . . .

- page 17, line 5, instead of: προδέο, read: προδέσεις.  
 page 18, line 8, instead of: middls, read: middle.  
 page 20, line 12, after mute, add: (κ, π, τ, γ, β, δ, χ, φ, ψ), and  
 after: liquid, add: (λ, μ, ν, ρ).  
 page 25, at the end, add the following Note:

The ancient Greek infinitive, being indeclinable, like a participle, makes it sometimes very difficult to guess its real subject, especially in the style of Thukydidēs, which is not at all the case in the modern Greek infinitive.

- page 26, add to the: Participles:

### PERFECT.

ἔχων	}	τύψει or
ἔχουσα		τετυμμένον, ην, ον,
ἔχον		

as also the same to the other two Conjugations of the voice in ω, although this Participle is mostly represented by the Participle Aorist.

- page 44, at the end, add after: χρυσόνον, gilding.  
page 45, line 24, after: gild thou, add: (moment. action).  
page 48, line 12, instead of: suffix, read: pronouns.  
page 49, line 2, instead of: ἦσαι, read: ἦσαι.  
page 50, line 25, instead of: (τιμ)ᾱ, read: ᾱ.  
page 53, line 14, instead of: suffix, read: pronouns.  
page 54, line 20, instead of: ῶ, read: ῶ.  
page 96, line 9, instead of: REPOSITIONS, read: PREPOSITIONS.  
page 112, line 17, instead of: Ἐνατον, read: Ἐννατον.

**General Note.** Respecting the vulgar language the author had in view especially the Epirotic dialect, which does not differ much from the Makedonian, Thessalian and that spoken in the continental part of the Greek kingdom; but there are many vulgar differences in the dialects of the Ionian islanders, the Tsaconians in Peloponnese, the Cretans, the Cypriotes, the Lesbians, the Thracians, the Greek inhabitants of the coasts around Asia Minor etc. The common language, however, is everywhere the same.

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